The Canadian Jewish news

PASSOVER ISSUE

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CANADIAN AGENCY FOR THE BLIND

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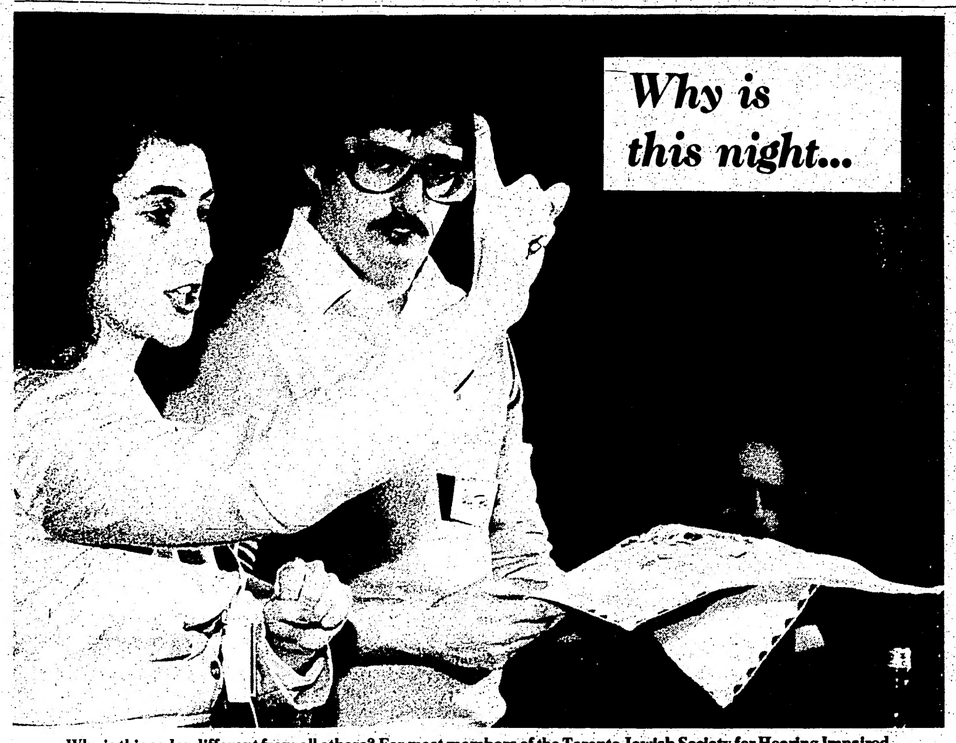

Why is this seder different from all others? For most members of the Toronto Jewish Society for Hearing Impaired, it was the first seder done in sign language. Rabbi Elyse Goldstein from New York City signs the blessing over the matzo while the society vice-president Arthur Gunter looks on. [Ben Lechtman photo]

Passover story "signed" by rabbi at seder for the hearing impaired

By BEVERLEY STERN

TORONTO — Using a special haggadah for the hearing impaired that she prepared herself, Rabbi Elyse Goldstein of New York conducted a model seder for the members of the Toronto Jewish Society of the Hearing Impaired (TJSHI) last Sunday.

About 125 attended the event, held at Holy Blossom Temple.

Rabbi Goldstein, 26, a third-year rabbinical student at Hebrew Union College, both "signed" and read the hagaddah in Hebrew and English.

For those members who attended the seder, it was the first time they understood the haggadah, said Barry Stein, president of the society.

Because of their hearing disability, he said, most members of the society have had no access to Jewish learning.

Stein added that it is rare to find anyone in the Jewish community, religious or secular, who can use sign language. Further, little has so far been done to develop a Hebrew-sign language dictionary.

On behalf of his society, Stein expressed his happiness. "We feel very proud to be Jewish. It is a great honor and a wonderful experience for us all to share."

Stein, who always lip-read his way through his parents' seder, said an important dimension to Sunday's seder was the signing of the haggadah.

He stressed the importance of "total communication" for the hearing impaired. "We must sign as well as lip-read," he said. "Signing is a beautiful, expressive language in addition to being an important form of communication."

For Rabbi Goldstein, who developed the special haggadah with a sign language teacher from New York University, the translation was

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School strike settled

TORONTO — A teachers' strike in two Jewish day schools which began April 1, was called off a week later after a day-and-a-half of negotiations by telephone.

On Thursday, April 9, it was school as usual for about 800 students of 38 general studies teachers in the United Synagogue Day Schools programs at Beth Tzedec and Beth Tikvah Synagogues.

Both teachers and the USDS board of directors said they were satisfied with the settlement.

Although the teachers did not get the cost-of-living allowance or the privileges they wanted on the "cashing-in" of sick leave, they did get an improved benefit package which includes life insurance, long-term disability protection, paid leave for moving and maternity care as well as an extended health care program.

The dispute over the calculations of the wage structure was resolved when the teachers agreed to accept a 12.8% increase for 30 direct-contact school hours in the second year of the contract. This now brings USDS teachers in line with general studies teachers in other day schools.

In the first year of the contract, the board agreed to keep the wage structure now based on the North York scale.

At press time, the other strike in Jewish schools called by the Council of Teachers in the evening program at Beth Tikvah, was still on. The strike was called April 1.

Efraim Bagola, president of the Federation of Teachers in Hebrew schools, maintained that the Beth Tikvah board refuses to negotiate with the teachers until the teachers accept a pre-condition on severance pay.

ANALYSIS:

Lebanon is drifting closer to the abyss of civil war

By SHELDON KIRSHNER

Lebanon exploded into violence last week, in the worst round since 1978, and U.S. and Saudi Arabian efforts to end the fighting seemed to be of no avail.

North of the Litani River, Syrian, Palestinian and Lebanese Christian forces were locked in battle, in a mini repetition of Lebanon's 1975-76 civil war, which left some 50,000 killed.

South of that geographic boundary, Israel and its Christian militia ally — led by Major Saad Haddad — were once more pitted against Palestinian guerrillas in the region.

The impotent Lebanese government, torn by religious and ethnic factionalism, could do nothing but protest. And UNIFIL, the United Nations peacekeeping force stationed in southern Lebanon, was just as powerless to influence the course of events.

By mid week, Lebanon had drifted closer to the abyss of unmitigated civil war.

Israel warned Syria it would not stand idly by in the face of Syria's "massacre of Lebanon's civilians." The Israelis also announced they would continue to launch preemptive raids against Palestinian bases in Lebanon. Richard Allen, President Ronald Reagan's national security advisor, expressed understanding, if not support, of Israel's policy of "hot pursuit."

Syria, whose troops dominate the 22,000-strong Arab Deterrent Force in Lebanon, declared it would not withdraw from that country if this would facilitate an expansion of Israeli influence there. Hafez Assad, Syria's president, told the Palestinian National Council in Damascus that the turmoil in Lebanon was a function of an "imperialist, Zionist plot" to destroy the Lebanese nation and weaken Syria.

Bashir Gemayel, the leading Christian Phalangist leader in northern Lebanon, reiterated his intention to fight a "war of liberation" against Syria and its Palestinian ally, the PLO. And the PLO, struggling to retain its only military base in the Arab world, pledged to fight on.

Last week's fighting began in the predominantly Christian town of Zahle and spread to Beirut. It grew more serious when the Israeli army, in land, air and sea operations, raided Palestinian installations around Beirut and relatively near the Israeli-Lebanese frontier.

The violence, which alarmed touring U.S. Secretary of State Alexander Haig, underlined the fact that Lebanon is a hopelessly divided land — a cockpit of regional disputes, a hotbed of diametrically competing creeds and ideologies.

As Halim Barakat, an acute observer, has written: "The lack of consensus on fundamentals among the Lebanese has rendered Lebanon a mosaic and fragmented society without a core or a focus and has doomed it to constant tensions and conflicts. . . ."

Lebanon today is, in effect, partitioned into zones controlled by Christians and Moslems. It is not a viable country. Thus, the 1975-76 civil war solved nothing.

The Syrians, troubled at home by sectarian problems, have been unable to impose a political solution acceptable to everyone. The factors which triggered the fratricidal conflict — Moslem demands to restructure Lebanon's political institutions, and Christian demands to regulate Palestinian activity — still exist.

Exacerbating the situation is the inability of Lebanon's central government to extend its rule. Syria's determination to control the destiny of any Lebanese regime, and Israel's equally vigorous attempt to maintain its suzerainty in southern Lebanon.

Even if the guns fall silent, for days, weeks or months, the problems which have plagued Lebanon for years now are bound to erupt again with renewed bitterness.

OSC is queried about Bermuda stock issue

TORONTO — Coastal International, Ltd., a Bermuda-based oil firm selling shares of common stock in Ontario, is an offshoot of a U.S. company being investigated by the U.S. government for alleged compliance with the Arab boycott.

Two million four hundred thousand shares, valued at $21,900,000, are being underwritten by the Toronto firm of Midland Doherty Limited.

Coastal International shares have been accepted for listing on the Toronto Stock Exchange.

The prospectus states that Coastal International was organized in April of 1980 as a wholly-owned subsidiary of The Coastal Corporation. In October of the same year, the parent company distributed to its shareholders all of the issued common stock of the company and no longer owns any of the company's shares.

Coastal International and the parent company, though, have a continuing business relationship.

According to the prospectus, the parent company is under investigation by the Office of Anti-Boycott Compliance of the department of commerce in the U.S.

Norman May, a well-known Toronto lawyer and Jewish community leader, has sent the Ontario Securities Commission a letter expressing his concern over the stock issue.

The CJN called the OSC for comment, and no response was received at press time.

"There are grounds for asserting that this offering is contrary to the public interest," May said. In his opinion, therefore, the Ontario Securities Commission should not have issued Coastal International a prospectus receipt entitling it to sell shares in Ontario.

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Paltiel appointed college director

MONTREAL — Sarah Paltiel, director-general of the Association of Jewish Day Schools, has become the first woman director-general of Dawson College, the largest CEGEP in Quebec with 10,000 students on 10 Montreal campuses.

Her appointment is effective July 1, and she will serve a renewable 3-year term.

Paltiel was academic dean of Vanier College from 1974 to 1979 before coming to the Association of Jewish Day Schools, a grouping of 30 elementary and high schools with a total student population of 6,100.

Educated at McGill University and the University of Toronto, Paltiel has had wide experience in the education field. She has taught every grade from 1 to 11, and has been a school vice-principal and principal.

She is a member of the McGill board of governors, and has sat for many years on the Quebec Superior Council of Education. She took part in McGill's parliamentary submission on Bill 101.

Paltiel also wrote scripts and taught on CBC's Quebec school telecasts. She is the recipient of the Governor-general's Medal and Prince of Wales Medal.

Her husband, Daniel, is an economist; they have three children.

Alvin Rosenberg [left], chairman of Israel Bonds canal development project, discusses the progress of the founder membership committee with Eph Merkur and Dr. Joseph Burg, Israel's minister of the interior, who was recently in Toronto. "Founders" are purchasers of $100,000 Bonds for the canal project.

Bonds purchases to aid construction of new canal

TORONTO — Large-scale Bonds purchasers will be given first crack at investing in Israel's Mediterranean-Dead Sea canal, an historic project first envisaged by Theodore Herzl 80 years ago.

"Purchasers buying a $100,000 State of Israel Bond earmarked for the canal will have their name affixed to plaques along the canal side," said Seymour Arens, executive director of the Toronto Bonds organization. "Their investment as 'founders of the canal' will be commemorated for generations."

In an interview with The Canadian Jewish News, Arens emphasized the canal financing is a need above and beyond Israel's other crucial needs. "In our forthcoming campaign, we'll have to make sure nothing is neglected," he said.

Arens projects $10 million in Bond sales in Canada this year for the canal alone, 10% of what Bonds will raise internationally. He said $100 million is needed in the first year of construction, which is already under way. More than $900 million will be needed before completion, over the next nine years.

Arens said a special Canadian fund raising committee is being formed, under the chairmanship of Alvin Rosenberg.

Shmuel Kantor, chief engineer of Mekoroth, Israel's water authority, told The CJN that a canal joining the Mediterranean to the Dead Sea area was first proposed by Theodore Herzl in his book "Altneuland," published in 1902. "He actually sent a French engineer to survey the possibilities," said Kantor. "The man was so impressed he converted to Judaism."

Kantor was in Toronto recently while on a North American tour, explaining the project to Bonds and other groups.

"The canal represents "an historical step to change the face of Israel," he said. It will:

- Provide 30% of southern Israel's power requirements by 1985.
- Allow for the building of more conventional and nuclear power stations along its length (the heavily populated Mediterranean coastline cannot accommodate any more stations).
- Facilitate inexpensive desalination of local brackish water, to create a new water supply system for the area.
- Help develop new agriculture and industry, taking full advantage of the area's heat and sunshine.
- Create lakes, parks and other recreational sites for tourists and locals alike.

"At least as important is the great moral effect it will have on our young people," said Kantor. "It will provide the challenge, goals and outlets for their skills and training."

The canal will begin south of Gaza, continuing on more or less a straight line below Beersheba and joining the Dead Sea in the Masada area. The first half of its 65-miler length will be a surface waterway capable of carrying small shipping. It will continue east as a tunnel through the mountains that separate the Dead Sea from the coastal plain.

Pumping capacity will be about 1,600 cubic feet per second.

The Mediterranean water flowing through the canal does not need to be desalinated to fulfil its primary function of providing hydro-electric power. It will not be connected to Israel's national carrier, which distributes drinking water throughout the country.

* * *

TEL AVIV [JCNS] — **Building will begin in June on one of three reservoirs some 1,300 feet above the Dead Sea as a first stage in Israel's Interseas Canal Project with money available from Israel Bonds investors, Itzhak Modai, the energy minister, has announced.**

Modai said Israel Bond investors in the United States and Canada pledged some $35 million during the last two months as a first contribution towards the total of $900 million needed for the project.

Romans 4; Judeans 0

Eleazer ben Yair didn't have a chance...

By ARNOLD AGES

That was the plain, varnished truth we saw on television on four recent evenings.

The highly touted spectacular with Peter O'Toole which was supposed to be a TV tribute to the brave defenders of the Negev fortress known from Josephus' account as Masada, was disappointing.

In fact, the series was so irritating that at several points in the programming I was rooting for the Romans.

This is not an unnatural reaction, given the depiction of the courageous Roman general Flavius Silva whose humanity, bonhomie and savoir-faire make him the most charming Roman of them all. For an equally engaging Roman figure one has to go back to Charlton Heston in Ben Hur.

And what of the hard-working, loyal and thoroughly amiable foot soldiers, those legionnaires of the 10th army, who had the unpleasant task of besieging that impregnable mountain retreat? By and large they emerge as truly human characters.

The viewer sweated with them in the 130-degree hamsin, commiserated with them in their stupendous work project, understood them as they thought of home, family and hearth. We admired the gentle architect-engineer (so beautifully portrayed by Anthony Quayle) who designed that Rube Goldberg contraption — a battering ram mounted on a mobile tower.

Against Peter O'Toole's toothy charm, Eleazer ben Yair (played by Peter Strauss) simply didn't have a chance.

The latter simply didn't measure up to the stature of his adversaries. The Romans were earthy, flamboyant, boisterous, passionate men. The men ensconced on Masada were almost spectral images — noble figures undoubtedly, but individuals stripped of their humanity who appeared to be going through an identity crisis.

That crisis was compounded by an awkward directional stance that produced Judeans who looked like members of the PLO. Only the learned could differentiate between the kaflahs, the headband worn by Eleazer's crew, and that sported by Arafat's hit men.

The Romans were responsible for 95% of the action in this 8-hour epic. They caroused, fought, conspired, mutinied, made love . . . and war. Their religious ceremonies were very colorful as well.

All Eleazar ben Yair and his followers did was sit around (choosing a different stone step for each dialogue) and mouth platitudes about the injustices in Jewish history. Lamentably, the only drama they precipitate is their unsavory suicide pact.

I leave to the experts whether the Essenes from Qumrum near the Dead Sea really participated in the Masada defence, but the white-robed team led by Joseph Wiseman that appeared in the TV docudrama, hardly did anything for the image of that mysterious community. The self-righteousness of the Essenes and, in fact, the sanctimoniousness of all the defenders was a most unpleasant spectacle.

The attempt in this TV special to re-create the Jewish version of Custer's last stand has had an unsettling effect on this writer. Perhaps it's time to renew Trudy Weiss-Rosmarin's thesis which asserts that the suicide debacle on Masada was a pure fiction invented by Josephus for a number of complex reasons, not the least of which was to permit this Judean turnabout to ingratiate himself with his Roman bosses.

Suicide on the scale and in the manner described in this series was and is not a Jewish response to tragedy. The real tragedy is that Eleazer ben Yair and his disciples emerge not as heroes from the Masada confrontation but as unfortunate, even misguided zealots.

Peter Strauss [left] and Peter O'Toole come to grips in "Masada."

...Flavius Silva was good guy

By DAVID BIRKAN

For $20 million — the cost of the joint Universal Pictures-ABC-TV production — "Masada" wasn't such a good buy for viewers especially Jewish viewers.

The outcome of the conflict between the Romans and the Jews atop Masada was known in advance. The TV production could have portrayed previous Roman-Jewish battles, even going as far back as Rome's first entry into the Holy Land. Eight hours is a lot of time; "War and Peace" has been depicted in less. But the decision to stick to Masada, itself, should have been implemented with considerably more narrative skill.

Skirmishes between the Jews and the Romans, and between the rebelling Romans and Favius Silva for example were treated as mere happenings, devoid of all suspense. Conflicts within the two groups were occasions for bombast, not vehicles to advance the action.

The fact that viewers fell asleep in front of their TV sets as early as Sunday evening — not on a Friday after a hard week's work — underscored the need for a good taut script. Treating the story's excellent dramatic potential like a Hallmark special would certainly have alleviated the boredom.

ABC's concentration on Flavius Silva, portraying him in a favorable light that the facts could never justify, may have set a milestone in the evolution of TV docudramas. It is not too hard now to imagine a 4-day special on the Warsaw Ghetto uprising, focusing on SS General Juergen Stroop's reluctant removal of a bunch of determined Jewish squatters from a decaying Polish neighborhood.

Who would play the general? Paul Newman, of course.

Extra seder prayer

The National Committee for Jews in Arab Lands, of Canadian Jewish Congress, suggests that this prayer be recited immediately after kiddush at the seders.

Merciful God, on this night of Passover, our thoughts turn to the bitter plight of our brethren in Syria who have been robbed of their physical and spiritual freedom and whose daily lot is of oppression.

May it be Thy will, our Father in Heaven, as Thou hast brought forth our forefathers from the land of Egypt, from the house of slavery, may Thy abundant mercy reach our brethren in Syria. Bring this remnant of the Jewish People to the soil of a free country. Reward them, Lord, with celebration of the Passover as prescribed by religious law.

Next year in freedom. Amen.

Our own dedication to aliya would see yerida disappear

By RABBI W. GUNTHER PLAUT

Anyone who talks of yordim and yerida lands in the middle of an often disagreeable controversy. Yet the subject is such that it must be discussed, and openly so.

First the terms. In ancient Jewish parlance Jerusalem was in every way the top of the mountains, indeed of the world, spiritually speaking. Therefore going to Jerusalem was aliya, going up, and the same term was applied later on to all immigration to Israel. It was a physical migration but a spiritual ascent.

Rabbi Plaut

In contrast, leaving Israel became "descent," yerida, and those who had lived in Israel for a while and then left it permanently were called yordim (singular yored). Traditionally, Israelis have used the term as a pejorative. They have considered leaving the Jewish state a form of national treason.

Yet people have always left the land after some period of settlement. It is something that has not just happened recently. From the earliest days of aliya, there were those who for one reason or another decided that they could not stay. For some it was health or the rigor of the climate, for others it was social disillusionment . . . or whatever.

But it has only been since the establishment of the state and the development of a strong national consciouness that yerida has become an opprobrium. Those who left were considered as having forsaken an embattled country, diminishing the number of its defenders — quite aside from casting aside the grand opportunities that would and did accrue to the dwellers in Zion. Those who, nonetheless, did leave usually felt guilty about it, for they themselves were brought up to consider yerida in a negative light. This is especially noticeable when one visits former Israelis now living in Germany, and it applies in varying measure to yordim in North America as well.

Not all of them, of course, will admit that they have come here to stay. There are those who have lived in Canada for 20 years and who still feel themselves to be Israelis and expect to return. The fact that they, themselves, and their children have become Canadian citizens does not stand in the way of their sentiment.

The problem of emigration has recently been assuming larger proportions. More and more young Israelis are now seen abroad and the subject is being hotly debated in Israel. Now the Knesset's immigration and absorption committee has called on all Israeli and Zionist bodies abroad to fire yordim from their jobs and halt any action encouraging yerida.

While Israeli offices will doubtlessly comply or have complied already, other Jewish organizations including Zionists have already indicated that they are ambivalent about the resolution. In the U.S., Zionist leaders have claimed that the recommendations went too far, were unrealistic and unattainable, and that they would not fire any of their Israeli employees. They pointed out that aside from being unfair to do so, this would be a violation of U.S. law. (The same, incidentally, would apply to Canada. In Ontario, firing someone because he is of Israeli background would be a direct contravention of the Ontario Human Rights Code.)

There are also some moral considerations that affect this whole problem and about which we have to be very honest with ourselves. We who choose **not** to live in Israel are ourselves essentially no different from those who have lived there and now make the same choice that we have made. In that sense, there is no real difference between us, and I for one do not apply the term yordim to the Israelis living in our midst. It is a judgmental word which I do not use.

If Israelis want to use it, that is their business and privilege. I might prefer that young Jews, especially, would stay in Israel and give strength to the land, but if for personal reasons they choose otherwise, that too is a choice I must respect.

The real solution to yerida is twofold. To begin with, it lies in Israel itself. When conditions there will discourage emigration, it will slow to a trickle — although it will never go away, for it exists in every country and therefore will exist in Israel as well.

The other part of the solution lies with us. If aliya from the West will finally begin in earnest and Jews will feel that going to Israel and living in Israel is the most desirable thing to do, yerida will decrease dramatically.

Meanwhile, the Israelis (or former Israelis) are amongst us. It is time, however, that they themselves break out of their self-imposed cocoon and participate in the community in which, to all intents and purposes, they now live. They have responsibilities here if they choose to live here and to claim — as all too many of them do — that they are really only here temporarily, is in most instances a shallow excuse. At the present time most of them live between two worlds — not here and not there. Sooner or later they, too, have to make up their minds in which world they really belong.

Whatever decision they make, I will respect it — and ultimately Israel must, too.

Promise from new Argentinian president

Pledges action against Nazism

By SHELDON KIRSHNER

There was an upsurge of anti-semitism in Argentina in 1980. Once again, Argentina's large Jewish community was under attack.

Bombings of Jewish schools, desecration of cemeteries and the unhampered sale of neo-Nazi literature on news stands alarmed the Jews of Argentina.

Critics of the military junta, which has ruled the country with an iron hand since 1976, equated the spate of anti-semitic incidents with the government's repressive policies.

Such was the atmosphere last year that La Prensa, Argentina's most prestigious newspaper, wrote: "We are forced to the conclusion that in our country we are experiencing a new burst of anti-semitic activities such as we had sporadically in recent years."

Another periodical, Clarin, called for drastic reaction against what it termed "racist expressions which sicken the Argentine consciousness."

Argentina's recently-installed president, Gen. Roberto Viola, was in Washington last month, and sandwiched into his tight schedule was a meeting with leaders of the American Jewish Committee.

Chief of the army until his inauguration, Viola told the AJC delegation that violent manifestations of anti-semitism were the work of crackpots. "We shall take action against such persons and incidents and against any forms of Nazism, not because the Jewish community or Jewish organizations request this, but because this is something that is in keeping with what our entire people and tradition demand."

[AP wirephoto]

Gen. Roberto Viola, the new president of Argentina [right], is seen with his predecessor, Gen. Jorge Videla, who seized power in 1976. Viola says he will crack down on Nazi organizations in his country.

Viola also assured the AJC that he would stop the distribution of neo-Nazi publications. In South America, Buenos Aires is the centre of the anti-semitic publishing industry.

This was not the first time an Argentinian head of state had expressed official disapproval of anti-semitism. Such declarations have been made before — all to no avail.

In 1980, the outbreak of anti-semitism was triggered by a huge explosion in July which ripped through the ORT Technical School in Buenos Aires. A second bomb, which was deactivated, was found at the Bialik Central School. In August, a bomb caused extensive damage to a synagogue and its affiliated school.

Meanwhile, vandals daubed cemeteries with Nazi symbols, and individual members of the community throughout the country received threats of bombings and physical violence.

In Buenos Aires' most fashionable thoroughfares, pedestrians could pause at news stands and leaf through La Prensa, The Times of London or the most vicious anti-semitic pamphlets.

In an episode which revealed the depth of the problem, the host of a popular TV show on a state-owned station shamelessly used the occasion to shower Jews with a plethora of anti-semitic remarks. Enrique Llamas de Madariaga, through questions and comments on "Videoshow," evoked an array of canards allegedly associated with Jews.

The fact that he was able to air such blatant opinions, on a show which answers to government censors, was a damning indictment.

A nation populated mainly by European immigrants, Argentina has a long, dismal record of anti-semitism. Anti-semitism has peaked and ebbed since the 1930s, when successive governments have been ruled or manipulated by the armed forces.

The generals and the admirals in command have usually been conservatives and reactionaries imbued with anti-semitism. During World War II, many officers were openly sympathetic to Nazi Germany.

In recent years, the high point of anti-semitic activity occurred in the aftermath of Israel's kidnapping of Adolf Eichmann. The culprits were rarely, if ever, apprehended, lending substance to the oft-repeated charge that the security services were responsible for much of the anti-semitic havoc.

Last August, The Buenos Aires Herald — whose editor was forced to flee Argentina — held the government responsible for much of the anti-semitism of the past few years.

The newspaper said the government encouraged the exclusion of Jews from positions of national prominence, subjected imprisoned Jews to fiercer treatment than Christians and invariably singled out Jews when individuals were stripped of their citizenship.

These facts, the Herald declared, are "evidence of anti-semitism in high places."

The Inter-American Commission on Human Rights, in a report, found no "systematic overall policy of anti-semitism" practiced by the Argentine government. But the commission pointed out that "Jews arrested by the authorities receive more severe treatment than do others."

Jacobo Timerman, the Jewish journalist now living in Israel, told a reporter last spring that he was subjected to Nazi-like interrogations while in prison. He swore that the armed forces were full of fascists who were convinced that Jews formed an international Zionist, crypto-Communist conspiracy.

Sentiments such as these abounded, he said, despite good Israel-Argentine relations.

According to the B'nai B'rith's Anti-Defamation League, anti-semitism in Argentina is at least partly a function of the government's indifference. "Objective analysis of the record during the past four years shows that the government has failed to prevent anti-semitism when it could readily have done so or to punish those responsible for it," writes the ADL's Morton Rosenthal.

The Argentine authorities disagree, of course. Jorge Casal, Argentina's ambassador to Israel, addressed a letter to The Jerusalem Post late last year, obviously concerned that his country's image was being tarnished by anti-semitism.

"Argentina's a pluralistic society," he noted. "For over a century, the Jews have contributed to its enrichment with their ethical and cultural values. For that reason, we Argentinians feel it is our duty to fight against the obscurantism of a few individuals."

To most observers, Casal's letter, though motivated by sincerity, is not an accurate representation of the situation as it exists today. More than just "a few individuals" are in the forefront of the anti-semitic campaign, in their opinion.

The pertinent question, as far as they are concerned, is whether the government intends to crack down on the forces spearheading anti-semitism.

Gen. Viola claims he intends to do something about the contagion of anti-semitism. But skeptics familiar with recent Argentine history are not counting on his promises.

AJC: can't call anti-semitism 'wave'

NEW YORK (JTA) —

While there is evidence of increased anti-semitic violence and vandalism, "claims of a 'wave' of anti-semitism in any part of this country do not seem justified," the American Jewish Congress declared in a major statement on anti-semitism adopted by its policy-making governing council. The AJCongress also adopted a comprehensive 9-point community action program to "cauterize" anti-semitism at its source.

Despite an increase in the number of reported incidents of anti-semitism, "all social indices we have conventionally employed to measure anti-semitism over the years converge in the same direction; the low estate of anti-semitism in the United States," the AJCongress asserted. "In all sectors of American life, anti-semitism has become shabby, disreputable and abhorrent.

"There is uniform agreement by all who have studied these matters that there is no evidence that any of the recent acts of anti-semitism were carried out in concert or pursuant to any common design, purpose or arrangement," the statement said. "In the overwhelming majority of cases in which the perpetrators have been caught, they have turned out to be juveniles under the age of 17, and in virtually all cases it has been established that they were acting independently," according to the AJCongress analysis.

Nevertheless, the AJCongress cautioned that "the trauma of the Hitler period does not allow us to feel entirely secure even in free and enlightened societies."

The history of western culture "is burdened by a tragic legacy of anti-semitic prejudice," it added. "Quiescent from period to period, we sense that this predilection lurks beneath the skin of our civilization. We are therefore unable to preclude as unthinkable the deterioration of even a seemingly sophisticated, safe community into a cauldron of anti-semitic fury."

The AJCongress urged a 9-point program which calls for: improved monitoring of anti-semitic incidents; creation of separate sections in police departments and the prosecutor's offices to deal with racial or religious incidents; a review of existing laws to determine their adequacy; reviewing the methods of dealing with offenders; periodic reviews by the police prosecutors and the Jewish community of anti-semitic incidents.

Also, meetings with the media to discuss the method of reporting incidents; conferences with churches and schools on how to convert anti-semitic incidents into constructive purposes; assistance to school districts on curriculum dealing with human rights, genocide and the Holocaust; and organization of communitywide coalitions to maintain alertness toward anti-semitism and to meet it with a united response.

The AJCongress pointed out its officials studied a wide range of reports of anti-semitic incidents in the U.S. The statistics on increased growth by the Ku Klux Klan "do not imply that the Klan is on the verge of a breakthrough in terms of public support," the AJCongress statement said.

The various neo-Nazi demonstrations "have proved the impotence of these fringe groups, their marginality and the total contempt and hostility in which they are held," it asserted.

In employment, housing and admission to the most prestigious universities and professional schools, "Jews confront no special encumberances, as Jews, and experience no significant discrimination," it added.

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Living Halacha

By RABBI MOSES J. BURAK

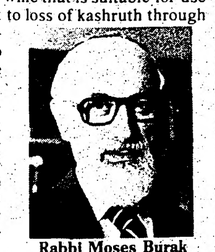
Question: At a large seder, there are bound to be some people who are not strict Sabbath observers. If a mechalel Shabbat touches the wine, we may not drink it. What do you do about this problem?

Maimonides, the Rambam, deals with this problem except in his case it related to people not to our faith. What do you do with your wine when you are seated at the table and such guests approach? To remove the wine would be gauche.

He suggested a very easy solution: just put a little honey in the wine.

How does this solve the problem?

Well, you see, only wine that is suitable for use on the altar is subject to loss of kashruth through contact with unbelievers or those who are faithless to the tenets of Judaism. But, honey or anything containing honey is unacceptable for the altar, as even our siddur tells us. Therefore, when you add a little honey to your wine, your wine is safe.



Rabbi Moses Burak

Maimonides tells us that this method had the approval of the great ones of earlier generations, such as Rabbi Joseph ibn Migas, who recommended it to others as a practical solution. While he gives us this approach in his responsa, which you may read in Freimann's edition, Teshuvot Harambam (Jerusalem 1934), responsum 382 on page 350-351, it was not accepted by all.

So, in his Hilchos Maachalos Asuros, Chapter 11:9 the Rambam places first, a less novel method. If the wine is boiled, it cannot be used on the altar, and is not susceptible to spoilage through contact with unbelievers. That's something like pasteurizing. The wine remains kosher regardless who toched it.

The illustrious Chief Rabbis of Israel, may Hashem grant them long life, have sent out notices to the effect that all Carmel wines are boiled and remain kosher, regardless of who touches the container. There are still doubters who question whether that statement applies to both wineries. So, to be doubly safe, add a little honey and your wine will be doubly sweet and kosher.

* * *

Question: At a large seder, there may be some who cannot read the Hebrew too well. What should they do?

There are indications in the Talmud which seem to show that in Talmudic days, the hagaddah was read by one person to whom all listened with rapt attention, so as not to miss a single golden word.

On Purim, as you well know, one person reads the megillah for the entire synagogue, and he who listens to every word fulfils his obligation to Torah and tradition. The same should hold true for the Seder: if one man reads aloud, and his diction is clear, and the group listens to him carefully, that should satisfy the requirements of the law.

But, is the law satisfied? The Chassam Sofer, in his responsa on Orach Chaim, number 15, adds the details that the reader must be a bar chiyuve. Thus, a minor under the age of 13, even if he were to have the voice of an angel, cannot serve as reader. Again, the reader must have the intention to include all assembled in the fulfilment of the mitzvah. The auditors must also have intention to fulfil their obligation through his reading.

But, there are some scholars who are not satisfied. They point out that Exodus 13:8 says, "ve-higadeta: and thou shalt tell thy son . . ." which would indicate that each parent has to tell his child the story of the Exodus, and not that it be told by some reader.

Chief Rabbi Ovadiah Yosef shlita discusses this point in his haggadah Chazon Ovadiah, pages 147-150, and after weighing all the evidence, concludes that a reader can be motzi those who limp in their Hebrew reading. His proof text is the gemarra Pesachim, 116 B: "Who recited the haggadah at Rav Yosef's home? Rav Yosef."

Another alternative would be to have those who cannot read the Hebrew read it in English. After all, if the Talmud can permit the saying of the shema in any language you understand, surely the same applies to the Passover story. But, if you say it in another language, you show that you are not a free man. You are still a slave. Not only are you in galuth, but the galuth is in you.

One faction says dispute result of instability in region

Disagreement in U.S. over Arab-Israeli conflict

By WOLF BLITZER

WASHINGTON —

Using all their bureaucratic skill, career specialists at the state department's Near Eastern and South Asian affairs bureau, led by Assistant Secretary Nicholas Veliotes, are battling against the drive by some senior Reagan administration political appointees to expand the U.S. military presence in the Middle East and Persian Gulf.

The careerists also are resisting the efforts to highlight Israel's "strategic" importance to the United States as part of any regional move to stem Soviet penetration.

Sensitive to Arab political concerns, they fear that such developments could prove counterproductive to overall U.S. interests in the region.

Rather than stress the broader strategic situation in the Middle East, the careerists want to revert to their traditional objective of resolving the Arab-Israeli conflict as the major U.S. necessity in bringing stability to the region.

Opposing these tradtional views are several administration foreign policy specialists, led by Paul Wolfowitz, director of the state department's policy planning staff. They argue that the Arab-Israeli conflict, rather than being the major source of instability in the region, is more likely the result of instability in the region.

This is a practically heretical view to the government's career Middle East specialists, and they are resisting it with increasing fervor. The battle for a new direction in the U.S. attitude toward the Middle East is by no means over.

Indeed, so far, Secretary of State Alexander Haig and the Reagan administration appear to be adopting a middle course between the traditionalists and the newer crowd.

Wolfowitz and his supporters, including assistant secretaries of defence for international security affairs, Richard Perle (a former aide to democratic Senator Henry Jackson of Washington) and Bing West, are associated here in Washington with a more "pro-Israel" orientation than the traditionalists.

Wolfowitz, a former pentagon official during the Carter administration, is also said to have the support, to a large degree, of National Security Council advisor Richard Allen and two other key NSC staffers, Professors Geoffrey Kemp, formerly of the Fletcher School of Law and Diplomacy at Tufts University, and Richard Pipes, formerly of Harvard.

This school of thought will also be boosted when the former under secretary of state in the Johnson administration, Eugene Rostow, leaves Yale Law School to become the director of the government's Arms Control and Disarmament Agency in the coming weeks.

But they have a formidable group of opponents, in addition to Veliotes and his aides in the Near Eastern and South Asian affairs bureau.

Reagan's second-level of advisors at the White House, the state department, the pentagon, the intelligence community and elsewhere in the government come from a wide variety of backgrounds, with disparate views on how best to resolve the Arab-Israeli conflict.

Some spout traditional state department views, such as Frank Carlucci, the No. 2 man at the pentagon who formerly was a career state department foreign service officer, and Robert Neumann, who previously served as U.S. ambassador to Morocco and Afghanistan and is slated to lead the U.S. embassy in Saudi Arabia.

Shortly after the signing of the Camp David agreements, Neumann wrote an article in The Washington Quarterly, published by the Georgetown University Centre for Strategic and International Studies, calling for PLO involvement in the peace process. His views are not all that different from those publicly expressed by the outgoing U.S. ambassador in Saudi Arabia, John West, a Carter appointee.

Veliotes, since becoming the state department's top Middle East expert, has generally followed the pattern set by his three immediate predecessors — Harold Saunders, Alfred Atherton and Joseph Sisco. A former ambassador to Jordan, Veliotes is trying hard to balance his relationships even-handedly with Israeli and Arab officials, as well as with their respective constituent groups here in Washington.

Defence secretary Caspar Weinberger is also said to agree with the traditionalists — as far as the centrality of the Arab-Israeli conflict is concerned. Weinberger, who is not Jewish, came into the administration after having spent several years as chief counsel of the giant San Francisco-based Bechtel construction firm, which has huge contracts with Saudi Arabia. That experience has clearly shaped some of his views.

It was no accident, for example, that Weinberger kept referring to the Persian Gulf as "the Arabian Gulf" during his confirmation hearings. That's the preferred Saudi term.

Weinberger and Haig, to the consternation of some of their aides, are in full agreement on the importance of increasing U.S. arms sales abroad, especially to oil-rich Saudi Arabia.

Publicly, pentagon and state department officials are offering all sorts of "strategic" and "political" rationales for the multi-billion dollar arms contracts about to be signed with the Saudis for the advanced weapons for their F-15 fighters.

But many keen observers here sense that behind all of that rhetoric is a more traditional Republican desire to make money. Those arms contracts generate tremendous business for Boeing, General Dynamics, Northrup, McDonnell Douglas and other U.S. companies.

Big Business wants to recycle those petrodollars in the U.S., and Haig, Weinberger and other senior Reagan administration officials are more than willing to try to accommodate them.

The middle course so far being taken by the administration, therefore, includes approval for Saudi Arabia's arms requests, to Israel's chagrin, but at the same time, it also includes public statements affirming Israel's strategic importance to the United States and the need to expand America's military presence in the region.

How this balancing act will develop following Haig's visit to the Middle East remains unclear. One thing is clear: Saudi Arabia, Jordan and Egypt will press Haig to work towards a speedy Israeli withdrawal from the West Bank, and that will strengthen the traditionalists.

Sharon Tenhouse, president-elect of Canadian B'nai B'rith Women, shakes hands with Trudeau. Shown between them are Elizabeth de Corneille [left] and Sandi Wolfe.

Trudeau praises minorities for strengthening charter

OTTAWA —

Prime Minister Trudeau, in an address to a group of multicultural associations here, praised Canadian minority groups for having strengthened the government's proposed Charter of Rights.

"You made us strengthen the non-discrimination provisions so that they apply not only on ethnic and racial origins, but also to the aged and to the disabled," he said. "You strengthened the Charter as it applies to equality of the sexes. You strengthened the Charter in all these areas, including civil liberties and legal rights."

Trudeau added:

"It's all very well to have an amending formula, but if you really want Canadians to be interested in what otherwise might be a theoretical action in constitutional law, if you really want them to be interested, you make sure that there is a charter of fundamental rights and freedom in there."

Roland de Corneille, a Toronto MP, was one of the organizers of the gathering. Among the organizations in attendance was B'nai B'rith Women of Eastern Canada, represented by Sharon Tenhouse, president-elect and Selma Sage, executive director.

Resolution unanimously passed

Rescue of Ethiopian Jews is "urgent priority" for CJC

MONTREAL —

Canadian Jewish Congress has passed a resolution making the rescue of Ethiopian Jewry an "urgent priority" and will intensify all efforts to ensure that community's safety.

The resolution was unanimously adopted at a recent CJC national executive meeting, where reports on the situation of Ethiopian Jewry were presented by Bruce Gottlieb, chairman of the Canadian Association for Ethiopian Jewry, and CJC president Irwin Cotler.

CJC has specifically resolved to:

☐ intensify all efforts to ensure the safety and rescue of Ethiopian Jewry as a matter of "Pikuach Nefesh;"

☐ call upon the World Jewish Congress to spearhead an international effort on behalf of Ethiopian Jewry;

☐ commend the efforts of the State of Israel and other involved bodies, and to continue to co-operate with them in this regard;

☐ assure our Ethiopian brethren in Israel that CJC will not rest until the safety and rescue of Ethiopian Jewry is secured.

On Dec. 6, the CJC national officers moved that CJC approach the National Budgeting Conference to secure an understanding that funds necessary for the release of Ethiopian Jews be made available from the organized Jewish community.

In January, Cotler spoke with Ethiopian leaders in Israel, who issued an "anguished appeal" for help. Cotler has sent a copy of the resolution and a letter attesting to CJC's ongoing support of the Ethiopian associations in Israel.

Orthodox singles group meets in Quebec City

QUEBEC CITY —

Seventy-five Orthodox Jewish singles met in Quebec recently, coming from Montreal, Ottawa, Toronto, New York, Washington and Long Island.

The group, which calls itself the Ophanim Club, is directed by Dr. Elliot Udell, a New York podiatrist who is also a rabbi. Udell has sponsored over 60 such gatherings which, until now, have been held in major U.S. hotels. This was the first event held in Canada and it was co-hosted by the Chateau Frontenac and Temple Beth Israel.

Greetings were extended by Rabbi Samuel Praeger, rabbi of Beth Israel and by Dr. Clarence Rosenhek, the synagogue president. Speakers included Rabbi Tzvi Fishman of New York, Martin Fader of Brooklyn and Jerry Balitsky of Toronto. The Quebec department of tourism programmed a number of French cultural events.

In a press release sent to The CJN, Dr. Udell states that he started the organization seven years ago "to promote international congeniality and friendship among Orthodox Jewish singles . . . It has since resulted in over 29 marriages and multitudes of friendships and ties that now span the world."

Udell said he is planning his next international event for June of this year. For information write to him at 19 Dartmouth Dr., Plainview, N.Y., 11803 or phone (516) 394-7125.

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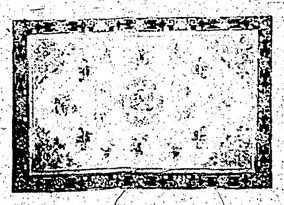

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EDITORIAL COMMENT

Memories of Passover

Few institutions in Jewish life carry with them so many memories as the Passover seder. Jews who are otherwise indifferent to the high moments in the religious calendar of their people seem to be transformed in the presence of the seder table and its attendant ritual. The mystique of a fellowship in which the young and old participate democratically casts its enchanting net over everyone.

In institutionalizing the redemption from Egypt through this unique celebration, the rabbis were making some eloquent statements about the condition of the Jewish people and its role in life. Other nations study history, analyze it, dissect it: Jews congeal it at a festive meal and re-enact it in order to structure a better moral universe.

As Ruth Gruber Fredman points out in her book The Passover Seder: Afikoman in Exile (University of Pennsylvania Press), the seder is rich in symbolic meaning both in content and organization. The fact that it is held in the home rather than the synagogue, for example, may be interpreted as an affirmation that the synagogue has not replaced the Temple in Jewish life.

The home, for one brief week in the lives of the Jew becomes a Temple in miniature his own personal, private sanctuary.

In participating in the seder all Jews, regardless of their learning or degree of religious observance, become part of a public ritual in which for a quiet moment they are free from the tension-inspiring task of decision-making "which focuses the mind on ideas in opposition." At the seder, people "tacitly agree to ignore the personal matters and status considerations that separate individuals in non-ritual time."

For the Jew at Passover the seder represents both literally and poetically an ordered universe. If the Book of Genesis recalls the creation of the world, the Book of Exodus records the creation of the Jewish people. The Seder highlights that second creation.

In the first, man in general is differentiated from the primeval ooze, the toho vabohu, the orderless anarchic state of the world. In the seder ritual, the story of the other creation is stressed, how our forebears emerged from the decrepitude of Egypt to become a new nation under divine tutelage.

The seder is held at night, and appropriately so, for night represents the darkness that submerged us in slavery in Pharaonic times. But the emphasis on an ordered creation that is reflected in the seder itself shows us that we, as Jews, now live in bright sunlight.

That is the redemptive message of the seder.

A sign of the times?

There are still voices in Poland which condemn anti-semitism and this comes as a relief. In recent weeks, both Solidarity and the government, in a rare show of agreement, have issued strong statements condemning last month's anti-semitic demonstration in Warsaw.

On March 8, several hundred men and women gathered in front of a public building in the capital and summoned up anti-semitic canards which clearly embarrassed decent Poles.

We are glad to report that the government, besieged by mounting labor problems, found it prudent and timely to disassociate Poland from these panderers of filth. "These are unclean sources which have always been alien to Communists and which are incompatible with the Polish tradition and the tragic experience of our nation," a government statement declared.

While we don't agree with every word of the government's denunciation — anti-semitism isn't necessarily "alien" to Polish history — we congratulate the authorities for stating that they will not tolerate the scourge of anti-semitism.

Solidarity, which is pitted against the government in a historic national struggle, repudiated charges attributed to the anti-semites that Jews were responsible for the Stalinist terror of the 1950s. Soviet advisors attached to the ministry of interior, Solidarity said, had persecuted Poles.

Going one step farther, Solidarity accused those Poles of anti-semitic persuasion of using anti-semitism "to split society more effectively and render it powerless." Solidarity understands how the government, back in 1968, crushed a liberal revolt through vile anti-semitic machinations.

Perhaps anti-semitism has lost its usefulness as a weapon in Poland's political process. Gen. Mieczyslaw Moczar, a senior official who helped initiate the 1968 anti-semitic campaign, and who presently sits on the ruling politbureau, was quoted as saying recently that Jews have contributed much to Polish culture. We can only hope that Moczar's remark is a sign of the times.

Diary of a People

By DAVID BIRKAN

Dr. Ludwig Zamenhof died in Warsaw on April 14, 1917. He was the father of the world's major artificial language, Esperanto.

While yet to attain international recognition through the UN or within particular countries, it has close to 100,000 speakers. The Universala Esperanto Asocio, founded in 1908, has 50 national chapters and holds international conventions annually.

Born in Bialystock, Zamenhof lived near the Russian-Polish frontier. The pogroms and the violent nationalism in the area made tolerance a paramount virtue for him. A practicing physician and oculist, he dedicated himself to developing a language uncolored by any national or racial chauvinism — one that would serve as an international language for peace.

He published his aims and the basics of the language, itself, in a pamphlet in 1887, entitled "Lingvo Internacia." He took the pen name Dr. "Esperanto" — (he) "who hopes."

At first, he was opposed and mocked. But his perseverance and labor — he developed and tested the language by translating a large number of works, including the Bible, Hamlet, Andersen's Fairy Tales, and the plays of Moliere and Goethe — won him the support of influential thinkers. The first international Esperanto congress was convened in 1905, in Boulogne, France, when Zamenhof's textbook "Fundamento de Esperanto" was published.

Esperanto's vocabulary is derived from roots found in Romance languages. (The 921 word roots introduced then have expanded to 6,000 now, with 45,000 roots available from international science).

The words are spelled exactly as pronounced. The grammar is streamlined.

Nouns have no gender and are all marked by the ending "o." The plural is indicated by "oj" (pronounced "oy"), and the accusative by "on" (plural "ojn"). For example, friend is amiko; amikoj in the plural. The phrase "to my friends" is amikojn.

Adjectives all end in "a" and take plural and accusative endings to agree with nouns. "I have good friends" is translated as "mi havas bonajn amikojn."

All verbs are regular, and have only one form for each tense or number. "I have" is written "mi havas;" "they have" is "illi havas." An extensive set of verb endings is available to indicate shades of meaning.

It has been estimated that Esperanto is between five and 15 times as easy to learn as a natural language.

Zamenhof first visited the U.S. in 1910, on the occasion of the sixth Esperanto conference, in Washington. There, he delivered a number of lectures in his new language.

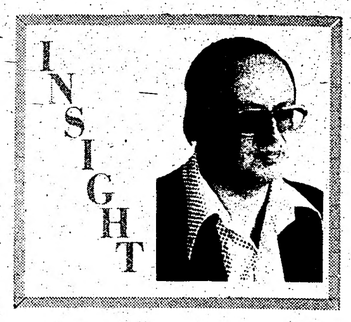
All the while, Zamenhof remained close to Judaism. He was one of the first members of Hovevei Zion, the Russian Zionist group founded after the pogroms of 1881. He wrote that Judaism contained the ideal philosophy of humanism. He also published an Esperanto textbook in Hebrew.

His language and its underlying ethos were rapidly gaining new adherents; their combined influence, however, lacking any political backing, was no match for the nationalism sweeping ever more violently across Europe.

The unprecedented carnage of World War I that he witnessed would be dwarfed in a few short years.

In 1959, a new plaque was dedicated in Warsaw, marking the centenary of his birth, to replace the monument destroyed by the Nazis. It is on the street that bears his name, better known as the site of the Warsaw Ghetto memorial.

Allure of Islamic radicalism fading, recent research, assessments indicate



By GABRIEL BEN-DOR

The collapse of the "United Arab Republic" (The Syrian-Egyptian merger of 1958) in late 1961 conclusively demonstrated that the possibility of Arab unity as a practical merging of sovereignties is but a dream.

This was followed by the turbulent tensions of the 1960s, characterized by Prof. Malcolm Kerr as "The Arab Cold War."

In the late 1970s, for a fleeting moment or more, it seemed that the messianic wave of Islamic resurgence would be the wave of the future in the Arab countries as well as other parts of the Middle East and the Islamic world.

Recent research and assessments by reputable scholars raise serious questions in regard to the possibility that the evolving political agenda in the Middle East in the 1980s is being seriously misread by the public in North America.

Historian Bernard Lewis, one of the leading authorities on Middle East politics, who in early 1976 predicted "The Return of Islam," long before this became fashionable, said in June, 1980: "At the risk of sticking my neck out, and endangering the reputation which I have acquired through that (Commentary, Feb. 1976) article, I will venture another prophecy at the present time and say that the Islamic resurgence has reached its peak, and that from now onwards it will probably decline rather than ascend."

Among the reasons for this ebbing of the Islamic radical tide, Lewis mentions the threat that it constitutes to the stability of many Muslim governments. These governments, which have followed an "official" version of pan-Islamism (which is designed to serve governmental purposes), are clearly in conflict with the Islamic revolution in Iran, which was clearly anti-governmental in its orientation.

Lewis also argues, rather persuasively, that Khomeinism has shattered the myth of a pivotal element generating the revival of Islam — namely, that Islamic values are superior to those of the West, and that they are likely to improve considerably the well-being of Muslim societies.

Finally, a crucial factor in the ascension of Islam was a sense of power. The failure of Islam to resist the Soviet invasion of Afghanistan has shattered much of this. Thus, Lewis concludes that the loss of the two central "energizers" of Islamic revivalism may explain why the prospects for Islam at the present time do not look so good.

Much has been said and written recently on the present discord in the Arab world in the wake of the Iranian revolution, the Iranian-Iraqi war and other developments.

Prof. Elias Tuma (an Arab-American economist) analyzes the inter-Arab economic gap and its political implications in his "The Rich and the Poor in the Middle East," Middle East Journal (Autumn, 1980). The tensions and fragmentation inherent in the simultaneous strengthening of individual Arab states alongside the rise of Islam and petro-power are explored in Prof. Ernest Gellner's "State and Revolution in Islam," The World Today (Winter, 1980), and expanded in recent lectures by Prof. E. Sivan of the Hebrew University, Prof. Sh. Shamir of Tel-Aviv University and the Lebanese-American professor Fuad Ajami.

In fact, the London Times quotes Syrian foreign minister Khaddam (Nov. 28, 1980) as saying: "If we look at a map of the Arab homeland, we can hardly find two countries without conflicts which have either already erupted or are about to explode. We can hardly find two countries which are not either in a state of war or on the road to war."

In many ways, the most interesting findings are those of a research project of "The Centre for the Research of Arab Unity" (CRAU), located in Amman and Beirut, published in 1980 editions of the CRAU's Lebanese monthly, Al-Mustaqbal al-Arabi ("The Arab Future"). The results of this researach effort — involving 6,000 individuals in 10 Arab countries — indicate the following:

(a) While only 22% doubt that there exists a cultural entity defined as an "Arab homeland," among the 78% supporting that contention there are huge differences in the definition and interpretation of what "Arab unity" really means in practice.

(b) About 38% of the respondents consider intra-Arab conflicts to be the most pressing problem facing the Arabs, whereas only 31% attribute that urgency to the Arab-Israeli conflict (an immensely important fact!); 22% view socio-economic problems and the lack of democracy as top priorities.

(c) Only 4% (!) believe that Israel constitutes the major foreign obstacle to unity, while 34% blame the Soviets, and 60% blame the U.S. At the same time 87% openly say that Arab rulers themselves are to be fully or partially blamed for the lack of Arab unity.

(d) Seventy-seven per cent admit that their countries are unable to cope with current challenges without the assistance of another country. Even so, 82.5% consider inter-Arab co-operation as not satisfactory, and as many as 51% prefer a non-Arab over an Arab country as a source of such assistance.

The co-ordinator of the research project then goes on to conclude that romantic support to Arab unity is gone; that supporters of unity prefer — in short run, at least — a partial unity only; that there is a surprising lack of enthusiasm for unity among high-level professionals, media people and university educators; and that there exists a danger that the clash between religious and secular unity will further undermine any Arab unification attempts.

All these findings were published by an Arab centre, one of the functions of which (according to the Jordanian newspaper A-Doustour), is "to restore credibility and status to the empty notion of Arab unity."

The findings should not be partially surprising to a careful observer of the Middle Eastern political scene. On the other hand, any reader of the North American press can testify that most newspaper reports (and media interviews) create an impression of a Middle East centred around platitudes, cliches and banalities which the intellectuals in the Middle East, as we have seen, have by and large abandoned, but which tend to bull all too many North Americans into a dogmatic slumber — which is so devastating a blow to the potential of creative thinking.

This outmoded form of thinking was best personified in the attitude of the Carter administration to the Middle East, Islam, Arab unity and in fact the entire "Third World" and the so-called "North-South Dialogue" (see the brilliant criticism of this by Prof. Elie Kedourie in Encounter, December, 1980).

Is the Reagan administration likely to be more realistic?

This is what Secretary of State Haig said in his confirmation statment before the senate foreign relations Committee (Jan. 9):"Much of the fragmentation of power has occurred in the so-called Third World — a misleading term if ever there was one. If one thing has become abundantly clear in the last decade or so, it is that the commonality of condition, purpose — and by extension, U.S. foreign policy — implied by the term Third World is a myth, and a dangerous one at that.

"Recent American foreign policy has suffered from the misperceptions which lump together nations as diverse as Brazil and Libya, Indonesia and South Yemen, Cuba and Kuwait; and which too frequently have produced attempts to cut the national pattern to fit the foreign policy cloth.

"This failure to tailor policy to the individual circumstances of developing nations, has frequently aggravated the very internal stresses which Western policy should seek to diminish. Our difficulties in this regard have hardly been lessened by our propensity to apply these emerging states Western standards which resolutely ignore vast differences in their social culture, political development, economic vitality and internal and external security."

Well said, and certainly well supported by serious research from the Middle East!

Haig has been visiting several countries in the region. He was undoubtedly bombarded in certain capitals by the usual platitudes about Islamic solidarity, Arab unity, the primacy of the Palestinian problem in the framework of the Arab-Israeli conflict and further such cliches. Will he remember what he said in his own confirmation hearings, or will he, too, be taken in, as Kedourie puts it, "by romanticism and a deplorable tendency to avert one's eyes from realities and go in for simplistic judgments?"

LETTERS TO THE EDITOR

Support for Wiesenthal

I have received a letter from the famed Nazi-hunter, Simon Wiesenthal, indicating the need for financial support of his non-profit organization. Says Wiesenthal: "We are still in need of new friends for our activity . . . if you could provide us with any new names and addresses, we would appreciate it very much."

If your readers would like to support the great Wiesenthal effort, they can send their contributions to: Dokumentationszentrum, 1010 Wien 1, Salztorgasse 6, Austria.

Wiesenthal issues a bulletin regularly outlining some of the activities of his organization. In the latest bulletin, he reports that Josef Mengele, the notorious camp doctor who sent thousands of people to the gas chambers, has been tracked down to Uruguay . . . and "we hope for success at last, in 1981."

Harold Kay
Toronto

* * *

Food for thought

I am writing in connection with the article in your April 2 issue about me and Supreme Foods (Ontario) Limited.

I told your reporter we supply **All** the major supermarkets, as well as the Jewish stores on Bathurst and the stores in and around the Metropolitan Toronto area.

Our company has had numerous phone calls from both the supermarkets and the independent store owners complaining that you mentioned only three of our customers in the article — Loblaws, Stroli's and Daiter's.

In fact, I did NOT mention to the reporter the names of these particular stores for fear of the outcome. If the reporter had only mentioned in general the supermarkets and the independent stores, I would not be writing this letter at this time.

Would you kindly correct this matter as it has become embarrassing to both myself and my company.

Hank Greenberg
President,
Supreme Foods (Ontario)
Limited
Toronto

* * *

Wants information

I am writing a book on surrogate motherhood (women who bear children for others — usually, but not necessarily for money). I would appreciate receiving letters from your readers expressing their views on this aspect of reproductive freedom for women. My address is: Kibbutz Gat, Israel.

Larry Lewis

* * *

Know the cause

Re the column by J. B. Salsberg, "A society in conflict needs Jews for scapegoat," (CJN March 5), I would like to make the following comment:

I am just as anxious as you to get out of the galuth but to cure a sickness it is not enough to analyze the symtoms, you have to know the cause.

The cause for our present exile — it is clearly stated in the Torah — is "the blind hatred and jealousy."

If you are sick of the status quo, work on the cause.

E. Carlebach
Montreal

* * *

We welcome letters to the editor but request that they be typed, double-space, and kept as brief as possible. We reserve the right to edit letters without consulting the writers.

Kashering dishes can be hazardous

By J. B. SALSBERG

Pesach, and especially erev Pesach (the days preceding), couldn't have come at a better time for me personally. The preparations for the thrilling celebration of our first and major liberation from bondage is enough to for me to turn my back on all insignificant, but often unpleasant, irritations and regrets that beset everyone who is engaged in the dangerous vocation of writing down or verbalizing his views and opinions.

No, my dear friends, it is not a bed of roses. For each flower one receives one must be prepared also to be the target of the flowerless, thorny stem which is, sometimes, tied to a stone.

Of course, such experiences are universal and for one that has served in these vineyards for a long time, I should be conditioned to this occupational hazard. Nevertheless, I confess that roses are more welcome than thorns. It's only a human reaction, no? Besides, as the late Harry Truman said, if one can't stand the heat one should get out of the kitchen. . . .

So why does one like myself, for whom all this is not an occupation or a profession but only a calling; why should I expose myself to the hazards of writing or speaking about what I believe to be necessary? I suppose that it's either deep concern or unpardonable conceit. Take your choice, my dear readers, but don't, for heaven's sake, make the mistake of choosing conceit as the motivating force. . . .

At any rate and irregardless (as they used to say on old Spadina Ave. and the older St. Lawrence Blvd.), erev Pesach comes at very desirable time for me. All irritations vanish before the glorious experiences of the arduous, but most pleasurable preparations for the week of weeks, the most regal of all Jewish celebrations — Passover.

Let me recall a few experiences of Pesachs past in this country. I intend also to reveal a couple of those experiences that have never before been recorded for posterity. (Remember, dear friends, that you learned of them first in this exalted corner.)

In my early youth, the inside walls of our tiny shteebel (conregation) on Chestnut St. proudly displayed the hand written slogan that "with the coming of the month of Adar (six weeks before Pesach) joyousness increases." That proclamation acted as a tonic for all of us, after a long and dreary winter. And all thoughts turned, of course, to the preparations for Passover.

When the month of Nisan (two weeks before the holiday) arrived, preparations entered a stage of delighteful frenzy. Clothing, furniture, painting, scouring, the gradual removal of all kitchen and dining utensils; the unpacking and readying of the Pesach dishes and the cautious, almost tiptoeing around the Pesach food that was acquired, was more exciting and enthralling than any theatrical spectacle ever could be.

Kashering and toivling [immersing in water] of dishes and utensils to make them kosher for Pesach and the kashering of the elaborate wood and coal burning kitchen stoves was an exciting but sometimes hazardous enterprise.

The stoves had to be brought to a red-hot state — surface, as well as the bake oven compartments — so as to literally burn out every last crumb of what might be chametz. The danger of a fire was ever present during such operations, since the red-hot stoves were close to a wall.

In this connection let me reveal a hitherto successfully suppressed event in the Toronto Jewish community. I will, naturally, refrain from mentioning the location and the people involved. But I vouch for the authenticity.

In the not-too-distant-past, the mashgiach (kashruth supervisor) responsible for the kashruth of the restaurant in a certain Jewish institution, was impressed by the helpfulness of two young and very observant talmudic students. It was their idea that a blow torch would be most effective in the kashering of the restaurant stove. A couple of nights before Pesach they came and began to penetrate every crack and crevice of the stove with the excessively open fiery spout of the torch.

You guessed it; they caused the stove to burst into flames. Panicked, they phoned the fire department and then left the building, torch in hand, and rushed for their car so as to be gone before the fire brigade arrived.

But, who would have thought that a cruising police car would pick up the fire alarm message; that they would reach the fire before the firemen arrived and, oy vei, before the young men could leave the scene?

They were, of course, arrested and charged with setting the place on fire! The police rejected the explanation that they were only engaged in the performance of a mitzvah.

But don't worry, the two well-meaning young men were not incarcerated for life. After all, they **did** try to perform a mitzvah! It took quite a bit of explaining to senior officers and, thank heaven, the whole incident ended satisfactorily; so satisfactorily that no one (or almost no one) knew of the affair until now.

A similar incident (and I vouch for the truthfulness of it) happened, a few years ago, around the toivling of new dishes and utensils that a Toronto Jewish restauranteur purchased for Pesach.

You may not know it, but new dishes may (according to my favorite rabbi) be toiveled (immersed) either in a mikveh, or in rain water, or in an active water spring, or in a fast-flowing river. In this case the restauranteur loaded his new wares on a truck and sent two people to immerse the dishes in the Humber River.

I'm sure you guessed it again. You can't get a policeman when you need one but in the wee hours of that pre-Passover morning the police "caught" the culprits and arrested them for stealing pots, pans and dishes and trying to conceal them along the isolated riverfront.

Again, it took a great deal of explaining to police officers.

Again virtue triumphed and the performers of the mitzvah were released.

So, on this erev Pesach, do please enjoy the hustle and bustle of preparing for the coming yom tov. It's a great occasion! But beware of the blow torch and beware of the river front.

Happy holiday to you all.

'I always go forward,' says Fleischmann. 'The past is finito'

Scientist becomes management consultant

By SHELDON KIRSHNER

OTTAWA —

What is George Fleischmann, a scientist specializing in plant pathology and genetics, doing in the Privy Council Office studying regulatory reform?

Why is Fleischmann, who helped develop North America's first regional program to overcome cereal rust disease, examining the federal government's relationship with such regulatory agencies as the National Energy Board and the Canadian Transportation Commission?

Why, indeed, is this former assistant deputy minister of agriculture laboring in the stratospheric heights of the Privy Council, the cabinet secretariat which is at the heart of Ottawa's vast bureaucracy?

It's because Fleischmann's career is a study in movement — an irresistible force flying in the face of a movable object. "I never go back," says the ebullient, loquacious senior official who was the first Canadian chairman of a Canada-Israel scientific exchange in agriculture. "I always go forward. The past is finito."

Fleischmann's life, since his teenage days, has run in cycles of eight to 10 years. A native of Komarom, Czechoslovakia, he spent eight years in the classrooms and laboratories of the University of Toronto, and a decade at the federal agricultural research station in Winnipeg.

Since 1972, when he was appointed director of the Chemistry and Biology Research Institute of Agriculture Canada, Fleischmann has lived and worked in Ottawa.

His Winnipeg-to-Ottawa transfer was probably the turning point in his career. Progressively, encouraged by his superiors, he turned his gaze from science to management, a course he's consistently followed.

But then, pure, abstract science had never been Fleischmann's forte. Because he had been involved in the battle to save Western grain crops from annual decimation by rust fungi, Fleischmann, 45, had a practical bent of mind.

"I was a living example of scientific success," he says, "but my work was of practical value."

And Fleischmann, an extrovert who used to appear on CBC-TV, possessed the sort of personal qualities which greatly eased his route from scientist to high-powered management consultant for the federal government.

In his latest guise, Fleischmann — the son of a jeweler who went on to become a farmer and a builder — is a special advisor on regulatory reform, reporting to Gordon Smith, associate clerk of the Privy Council.

"My official title — it's a mouthful — is chairman of the Privy Council Office Review Group on Regulatory Reform of Crown Agencies," he says.

Various bodies — the Law Reform Commission and the Economic Council of Canada, to name but two — have published recommendations on the feasibility of such reform. It is Fleischmann's task to review these recommendations, and then to prepare a position paper on the role of government in the decision-making processes of these agencies.

Fleischmann, who has held this job since the beginning of 1981, worked in the comptroller-general's office prior to it, introducing improved management practices to 29 large government departments. The auditor-general, in his 1980 report, praised Fleischmann's reforms.

In 1978, he held posts in Agriculture Canada as senior assistant deputy minister, operations, and as assistant deputy minister, policy, planning, evaluation and research.

That year, he launched a limited spraying program to counter an infestation of gypsy moth disease ruining British Columbia's vegetation. And, together with Eugene Whelan, the minister, he toured Israel.

"Whelan was impressed by Israeli agriculture, and he liked the country very much," says Fleischmann.

He was particularly amazed by the ability of Israeli dairy farmers to improve Canadian Holstein stock by mating them with indigenous cattle.

Fleischmann took Whelan to his uncle's greenhouses in Nahariya. Moshe Ben-Shlomo, his father's brother, exports roses to the European market. Whelan also met Ariel Sharon, the minister of agriculture. Sharon, the ex-general, invited the Canadian party to his Negev ranch. "Whelan and Sharon hit it off very well," he says.

During his 10-day visit, Fleischmann toured the West Bank, finding that Palestinian farmers had upgraded their agricultural capacity tremendously. And he found time to see his sister, Esther, a social worker living in Jerusalem.

The most important outcome of Whelan's trip, the first by a Canadian agriculture minister to Israel, was the establishment of a Canada-Israel scientific exchange program, headed by Fleischmann, in 1978.

"Israeli agriculture," he says, "is fantastic."

"There are many areas of overlapping interest between Canada and Israel," he adds.

For example: Canada's record of research in cereal disease and artificial insemination in animals could be of benefit to Israel. Conversely, Canadian farmers could learn a thing or two from their Israeli counterparts in such areas as trickle drip irrigation, hot house vegetable growing and farm co-operative sales techniques.

In Fleischmann's considered opinion, Canadian agriculture research is very advanced. But funding is one of the weak links. "Additional funds, within the priorities of government, would help."

Despite its fine reputation, agriculture in this country is burdened by two primary problems. "We have only about 100 million acres of productive land, or some 3% of the total acreage. And our cold weather cuts down on productivity. That's why Israel's hot house growing technique would be useful here."

Fleischmann, the father of three girls, ranging in age from 17 to 22, worked for the Treasury Board in 1976 and 1977, heading the industry and natural resources division in the program branch. He and his team scrutinized funding requests from a wide array of ministries. "We were called the 'abominable no-men,' " he explains, smiling. "Restraint was in the air. We were trying to protect the public purse."

While posted to the Treasury Board, Fleischmann also was tapped to run its temporary assignment pool.

In the early and mid-1970s, as both a scientist and management expert, Fleischmann attempted to develop a cohesive policy for the Canadian Wildlife Service, Canadian Forestry Service and the Inland Waters and Lands Directory. He did this as director of the Chemistry and Biology Research Institute of Agriculture Canada.

[Jim Merrithew photo]

George Fleischmann and his wife, Raizi, hurry off to work.

In 1974, while director-general of policy and program development, department of the environment, he issued a green paper on environment management.

After getting his PhD in plant pathology and genetics from the University of Toronto, Fleischmann joined the Winnipeg research station of Agriculture Canada, carrying out research on cereal diseases, and contributing 50 monographs to scientific publications.

He met his wife, Raizi, in Toronto. She works as an executive assistant in a government department.

In Winnipeg, the Fleischmanns settled down to a comfortable existence. And Fleischmann began to study ways of overcoming rust disease by deploying different resistance genes.

Knowing that cereal grains and rust parasites co-evolved in the Mediterranean basin, Fleischmann decided to study at the Hebrew University of Jerusalem. Armed with a C. D. Howe Memorial Fellowship, he arrived in Israel in 1965.

Working in the Hebrew University's plant pathology department, and traveling to Iran periodically, Fleischmann developed a rust-resistant PC-38 gene. A fluent Hebrew speaker, he taught courses at the Hebrew University, and his best student was an Israeli Druze who's now a doctor in Haifa.

On his return to Winnipeg, he and his associate, Ron MacKenzie, refined PC-38 for Canadian use, thereby saving farmers millions of dollars worth of damage loss from rust disease.

Fleischmann was active on other fronts, too. At the University of Manitoba, he taught genetics and Hebrew language ("I pioneered a new method for teaching Hebrew through song"), and contributed public affairs and science programs to CBC-TV.

One day, in 1972, his former boss, Al Hannah, asked Fleischmann to join him in Ottawa. He did so because he felt he was ripe for a management position.

Looking back on the Winnipeg phase of his career, Fleischmann exults: "They were the most satisfying, least troublesome years of my life from the work standpoint. It was a stable climate. Everybody enjoyed what they were doing. There was no tension, and a tremendous esprit de corps."

Fleischmann, the consummate civil servant-cum scientist, hails from a town on the Czech-Hungarian frontier. His parents, Joseph and Ella, left Czechoslovakia a few months before the outbreak of World War II. "My father was determined to get out," he says.

The family emigrated to Britain and then, with the assistance of David Croll, now a senator, made their way to Canada. "No one in my father's family was lost to Hitler," says Fleischmann. "Several of his sisters and brothers went to Palestine, and the others survived the Holocaust."

For two years, Joseph Fleischmann tried his hand at farming in Bowmanville, Ont. "He wasn't an outstanding farmer!" his son says.

Soon enough, he turned to construction. Today, Joseph Fleischmann and his wife divide their time between Toronto, Palm Springs and Israel. When he was a younger man, he was active in Jewish community affairs, being a vice-president of Jewish Immigrant Aid Services and a broad member of Shaarie Shomayim Synagogue in Toronto.

The Fleischmanns had five children in all. Excluding George and Esther, they are: Ivan, Minster of Environment John Roberts' executive assistant; Jackie, who produces CTV news' Ottawa segment, and Rochelle, a Houston computer specialist.

Something of a wild, unmanageable boy, George was packed off to Israel by his parents in 1949. For five years, Fleischmann studied at the Pardess Hanna agricultural school, straightening himself out, and developing a love for flora.

"Israel was one hell of an experience," he recalls.

Fleischmann received his senior high school matriculation from Pardess Hanna, and learned his Hebrew there. He has been back to Israel many times since.

During the Six Day War, he volunteered his services to kibbutzim, and was put in charge of a group of volunteers who harvested fruit crops. Like his parents, Fleischmann considers himself a "strong" Zionist, although he belongs to no organizations.

Though he has no intention of returning to agriculture, insofar as his professional career in Ottawa is concerned, Fleischmann is still touched by the bug which initially affected him in Pardess Hanna.

He owns a small farm near Ottawa, and in the summer growing season, he cultivates vegetables religiously, his wife and daughters, Nira, Elana and Taly, pitching in.

Needless to say, Fleischmann's glorified garden patch is renowned throughout the area. If a former assistant deputy minister of agriculture can't coax seeds from the soil, who can?

Haggadah looks at spiritual redemption

Torah study enhances Pesach

By ARNOLD AGES

The traditional haggadah which is read and chanted so assiduously during the Passover seder is certainly one of the best pedagogical texts in history.

For millenia, Jews have used this vehicle to convey the misery of the slave experience in Egypt and the grandeur of the liberation from bondage.

The haggadah, however, focuses on the torment of servitude and the first high moments of freedom when the children of Israel are redeemed from the Pharaonic hosts through the "outstretched hand of the Lord." Tradition dictates that seder participants must suspend disbelief and transport themselves back to the slave experience in order to understand the epoch-making event that made the Israelites a holy nation and a kingdom of priests.

This latter descriptive title provides a key to our fuller comprehension of the symbolism of the Passover observance. There is much compelling evidence to suggest that the Judaism which took shape after the Exodus and under God's aegis, was fashioned, in part, as a direct rebuttal of the religious philosophy which the Israelites had encountered in Egypt.

The rejection of the Egyptian experience can be seen in the biblical chapters which follow the actual exodus from Egypt — chapters which are often neglected by students of Torah because they do not compare in drama and high tension with the exodus moments.

In this there is some irony. In Moses' exhortation to Pharaoh, the latter is enjoined to release the Israelites — "so that they may worship Me in the desert." That worship is not detailed until the sixth and seventh sidrot in the Book of Exodus, in Mishpatim and Terumah. The form of worship is amplified in the remaining chapters of Exodus and, of course, in Leviticus.

A survey of those neglected sections shows that they contain a dramatic quality of their own — no less important than the electrifying scenes of deliverance. The Passover haggadah has brilliantly preserved for us those riveting portraits of a people on the march to physical redemption. That textbook par excellence points inferentially to the spiritual redemption implicit in the exodus experience; it does not, however, spell it out.

That task has been left to the Torah portions referred to above. A close scrutiny of their literary and religious architecture, joined to the haggadah recitation, can enhance immeasurably both the enjoyment and understanding of the Passover festival in its broadest dimension.

Conceptually, the Judaism of the desert constitutes a rebuke to Egypt. There, the people worshiped a pantheon of gods, some half-man, half-beast. The bull was an object of adoration. The Egyptian cosmos was peopled with competing deities. The Pharaoh himself encouraged belief in his own divinity.

The Israelites scorned the polytheism of the Nile and reasserted their faith in the monotheistic credo to which they had been introduced by Abraham. In the midbar, the one and only God of Israel becomes the object of worship and devotion.

The Egyptians, in conjuring up their gods, saw family relationships and even the mingling of divine and human blood. Osiris' wife and sister were seen to involve themselves in the religious cult. Under Moses, this divine-human commingling is dismissed as obscenity.

The doctrine of the separation of the spheres, first enunciated in the Book of Genesis, is emphasized through the worship of a God, described metaphorically as father but who has no consorts or offspring.

Theodor Reik (from whom some of this material is borrowed) points out that magic and sorcery were staples in Egyptian religion. Moses' gesture with the rod at Pharaoh's court and the replication of rod-snake transformation by the hartumim, the magicians, points to the prevalence of the black arts in the Egyptian kingdom.

In the Torah republic which is set up in the post-exodus community, magic in all forms is repressed. The severest penalties are conjoined on the mahashefah, the witch; divination and other forms of magic are absolutely forbidden. Nothing which detracts from the glory of the one true God is permitted.

Idolatry was rife in Egypt. Statues, sculptures, idols and icons were everywhere. Their granite and basalt forms have even withstood the ravages of time; some can be seen to this day in Egypt.

The Torah condemns this practice with a fury that has been characterized as fanatical. The backsliding folk who persuaded Aaron to build a golden calf were summarily executed for their odious betrayal of the monotheistic religion which Moses had reintroduced to the Israelite community.

The God of Israel we learn in Exodus and Leviticus is aniconic (cannot be represented in any way) because there is nothing in the human repertoire which can be used to portray him visually.

For the desert generation, any attempt to depict the God of Israel in any spatial configuration, in iron, stone or brass represented the diminution of God's incomparable majesty. This was not permissible because it suggested a blurring of the boundaries between earth and heaven.

The constitution of the Jewish people which emerges in the early days of the liberation sees other major divergences from the Egyptian life patterns. The Torah community stresses life over death. The Egyptians developed a highly complicated theology of immortality. One entire work, The Book of the Dead, is a manual for the deceased containing the secrets of life eternal.

Several museums in Europe and the U.S. contain the mute evidence of the immortality syndrome. Tutakhamen's mortal remains attest to the thirst which Egyptian monarchs possessed for immortality. Millions of man-hours were poured into vast enterprises through which Egyptian kings sought to obtain that coveted reward. Society was enslaved and consequently debased in order to guarantee for the few a posthumous victory over time and human life.

The books of Exodus and Leviticus (as well as the other Pentateuchal volumes for that matter) are silent on the question that was so central to Egyptian royalty. The emphasis in the Torah is the sanctification of life, not the romanticizing of death. The energies of the Israelites are chaneled into hallowing the life experience through meaningful religious observances. The compensation for righteous conduct is earthbound; no promises are forthcoming with regard to immortality.

It has been argued by some, of course, that the idea of the after life is so obvious that there was no need for the Torah to mention it. This thesis does not contradict the here-and-now thrust of the Torah view of life.

Among the most important differences separating the Israelite confederacy from its erstwhile Egyptian condominium are the concepts of democracy applied to religion. In Egypt, religion emanated from the select few who guarded closely the mysteries. The priests in that society kept the incantations and the secret formulae for themselves and the small coterie of the initiated. In a highly stratified class society, they represented the mandarinate.

In the desert, God ordains a democratization of religion; the Israelites as a whole are described as a "kingdom of priests and a holy nation." Thus, the worship of God is removed from the preserve of the minority and extended to the majority. When jealousy prompts a member of Moses' retinue to denounce a comrade for uttering prophecy, Moses announces: "Would that all the people were prophets."

Judaism teaches that the people as a whole may participate in the religious exercise; no ecclestiastical monopoly is to be permitted.

The Passover season is rich in the symbolism of freedom and liberation. It might be appropriate in celebrating this festival to ponder for a moment the second act, that is to say, how freedom was translated into religious reality after the romance of bondage-breaking was over.

World gathering in Jerusalem, June 15-18

Events planned for Holocaust survivors include meeting, memorial service, rally

By GITTA AMIPAZ-SILBER

JERUSALEM —

At the end of World War II, most displaced Jews who had escaped death by hiding, by joining the underground or partisan units, or by posing as "Aryans," as well as the few who survived the forced labor camps, quickly came to realize that they had no homes to which to return. Their communities had been obliterated from the map and their families had been wiped out by the Germans. There was nothing left.

Most distressing and confounding was the fact that anti-semitism, far from dying out after the war, had indeed intensified in Central Europe. Those Jews who did return to their native cities and villages in the vain hope of finding their families, were received with hostility by the population. Pogroms broke out in some cases against the Jews who had had the chutzpah to survive.

Grouped together in displaced persons' camps, sick and weary, hounded by memories of their unspeakable suffering, the survivors wanted desperately to flee from cursed and bloody Europe. But the possibilities for mass immigration were few.

The great majority wanted to start a new life in the land of the Jews, Eretz Israel, which was also eager to receive them. However, immigration certificates issued by the British mandatory authorities being limited, they took the road of "illegal" immigration. About two-thirds of the Jewish survivors settled in Israel, a quarter emigrated, mostly to the U.S. and Canada, and the rest remained in Europe.

The year 1981 coincides with the 36th anniversary of the liberation of the concentration camps. The number 36 represents twice chai (18). Chai means, of course, life in Hebrew.

At Kibbutz Netzer Sereni, established by survivors of Buchenwald, the idea originated a few years ago in a conversation between kibbutz members and Ernest W. Michel, executive vice-president of the New York United Jewish Appeal, himself a Holocaust survivor, to hold a world gathering in Israel of Holocaust survivors.

The organizers envision an event of historical consequence to be held from June 15 to 18 (luckily not too close to the Israeli elections to be held on June 30). Some of the events planned:

(a) An opening, large-scale meeting and memorial service at Yad Vashem, arranged by the Holocaust Martyrs and Heroes Remembrance Authority in Jerusalem;

(b) A march of survivors through the streets of Jerusalem to the Western Wall;

(c) Special events at the three major kibbutzim in Israel where survivors reside — Yad Mordechai, Lochmei Hagetaot and Netzer Sereni;

(d) A concluding rally in the Ramat Gan Stadium.

Special programs for the second and third generations are planned, and the children and grandchildren of survivors will be encouraged to participate.

Between 3,000 and 5,000 participants are expected from abroad, in addition to the 6,000 Holocaust survivors who live in Israel. However, no one knows exactly how many survivors are still alive.

Each participant will be asked to bring with him a rock on which will be inscribed the names of his dear ones who perished in the Holocaust, and these rocks will form a monument to be erected at Yad Vashem. Survivors are also expected to bring tape recordings describing their experiences, which will be deposited at Yad Vashem.

There will also be participants who were not directly affected by the Holocaust. But then, we are all Holocaust survivors, for Hitler, driven by his demonic, groundless hate of the Jewish people, was bent on the murder of a whole people, wherever he could put his murderous hand on them.

The world gathering will be honored by President Navon and will be held under the patronage of Prime Minister Begin. Honorary chairmanship is assumed by distinguished survivors: the author, Elie Wiesel, chairman of the U.S. Memorial Council, and Simone Veil, president of the European Parliament. Also, the diplomatic corps in Israel will be invited to major events.

This gathering, the first of its kind and maybe the only one ever to take place, comes at a time when Europe and the U.S. are witnessing the strongest emergence of neo-Nazism and anti-semitism since World War II.

Organizers list the following as aims of the gathering:

- To allow survivors to meet each other — those who suffered together in ghettos, in concentration camps, in partisan units, many of whom have never even been able to speak to each other of the horrors they endured.
- To remind the world of its debt to the Jewish people for having let such unspeakable crimes be perpetrated against it.
- To bear personal witness to the Holocaust for future generations and to contribute to keeping the memory alive; to state the obligation of future generations and of our children's children, to ensure that what happened shall never happen again.

The advanced age of many of the survivors and the feeling that this may be the only opportunity for such a meeting, reminds me of what Milton Buki, one of the very few survivors of the Sonderkommando (special squad which worked in the crematoria burning the corpses of Jewish men, women and children, who had been asphyxiated in gas chambers disguised as shower rooms), said to me the other day: "We are not young any more. Who after us will be living witnesses to counter the neo-Nazis' denial that the Holocaust ever took place?"

World-National

U of Haifa starts dance therapy course; alleviation of stress is major application

HAIFA —

Prof. Mara Capy, a dance therapist from Ohio's Antioch University, is currently in Israel to initiate a dance therapy program at Haifa University.

"In Israel, which lives with the tensions of wars, terrorism and the Holocaust, the public needs to know about dance therapy," Capy said. "Here, therapists have been using dance therapy in private practice to help people cope with the stresses of modern living.

"Dance therapy has been very successful in work with people who are deeply disturbed, autistic children, children with learning disabilities, the deaf and the elederly."

The program, a joint project of Antioch's New England graduate school and Haifa's school of education, is intended to provide theoretical and practical training in dance therapy. Dance therapy, which originated in the United States 20 years ago, uses bodily movement as a vehicle for expression. Its purpose is to make feelings which are not conscious, conscious.

"Not everyone is able to put his or her feelings into words," Capy explains. "Dance therapy is good for people who have trouble expressing their feelings verbally."

The idea for the program was conceived in 1978 when Capy was invited by the Israel Creative and Expressive Arts Therapy Association to do a series of workshops in Tel Aviv, Jerusalem, Haifa and several kibbutzim.

"I worked with therapists in Israel and I recognized that they were in need of a program of their own," Capy recalls. "There was a great demand for therapists to work with children, adults and soldiers, but there were not enough trained people and there were no places to train them."

Mara Capy [left, standing] conducts a dance therapy class.

The situation closely paralleled Capy's own experiences 20 years ago. A dance student of the Juilliard School of Music, graduate of Boston University in education and later a doctoral candidate at the University of Massachusetts in integrative art therapies, she started her dance therapy career working with children with cerebral palsy.

"I tried out what I thought. My approach was intuitive. Then I heard about Marian Chase, the mother of dance therapy in America. She was working in a psychiatric hospital in Washington. I called her and she accepted me to intern with her. That was my formal introduction to dance therapy.

"Dance therapists in Israel also come from a dance background, as well as backgrounds in education, special education, psychology, occupational therapy, etc. They are doing the right thing but they don't know why. They need a rationale, and they can benefit from new ideas and techniques."

The Arts Therapy Association and Antioch were interested in more than a series of "hit and run" workshops. They were looking for an institutional base so that Israel would have a dance therapy program of its own.

"We were searching for an academically sound institution interested in new and fairly experimental ideas," Capy explains. "We went to five different institutions before deciding on the University of Haifa.

"Haifa was interested in an integrative arts approach, that is, in setting up programs in drama, music and art therapy as well. Peretz Hesse, an art therapist with vast experience and one of the founders of the Israel Creative and Expressive Arts Therapy Association, had already approached the university. And so, Haifa was chosen, with Mr. Hesse serving as the Haifa academic co-ordinator and myself as the Antioch academic co-ordinator."

This year's program is for one year and has 26 students. It is unique in the fact that all the students are practicing advanced therapists in the field. They range in age from 26 to 55, with an average age of 35. Some have been practicing for years. Most do not have degrees in dance therapy, and are just now getting the formal aspects with the program filling in the gaps between theory and experience.

Since the students are all practicing therapists, studies are concentrated into two days, from 8 a.m. to 10 p.m.

Beginning with the 1981-82 academic year (if sufficient funding is available) the program will be expanded to two years and will be for graduate students interested in learning dance therapy.

"The 1981-82 program, fully directed and staffed by Israelis, will be the real beginning of the Israel dance therapy program," Capy said.

Canadian scientists plead at Soviet embassy for Brailovsky, Orlov, Sakharov, Scharansky

By BEVERLEY STERN

OTTAWA —

The Uruguayan ambassador flatly refused to see them.

But at the Soviet embassy, two Russian diplomats welcomed them and offered tea, coffee and cognac.

It was the first visit by a group of six Canadian scientists and scholars to the Soviet embassy in Ottawa on the matter of four USSR Refusenik scientists.

The six are members of the Canadian Committee of Scientists and Scholars. The committee was formed last year essentially as a human rights group with specific aims to help oppressed colleagues in the international community.

Feelings were mixed about the 15-minute interview with two Russian counselors who were described as alternately "hard-line and accommodating."

Dr. Gerhard Herzberg, Nobel Laureate physicist, described the meeting as a "limited success." But Dr. Eric Fawcett was more generous in his evaluation.

"The Soviet officials told us they would welcome any delegation — night or day — which was genuinely seeking to improve relations between them and the West," said Fawcett.

"They asked us if the four Russian scientists were released, what improvements in relations would result."

Fawcett said he was hopeful because the Soviet themselves made the linkage between the plight of their scientific colleagues and "improved co-operation" with the West.

But he cautioned that no commitments were either suggested or given.

The four Soviet scientists in question are: physicist Yuri Orlov; computer scientist Anatoly Scharansky; physicist Andrei Sakharov and mathematician Viktor Brailovsky.

"The Soviets were worried about other scientists our committee would inquire about if these four were released from exile and imprisonment," said Fawcett.

The delegation replied that it "could not predict the future," but assured the Soviets that their co-operation would be a "step forward" in future scientific exchanges.

Hertzberg said initially one counselor objected to the delegation's protest over the treatment of the four scientists.

"He asked us angrily why we would want to bother at all with four men who were 'criminals' and had violated the laws of the Soviet Union."

Hertzberg said the brevity of the interview made it difficult to get into specific details about the four scientists. A written statement of protest was delivered.

"We represented ourselves as a non-political group of scientists and scholars who were interested in peace and co-operation with the Russians. There was a change in their attitude when the conversation shifted to how relations between East and West could improve," Hertzberg said.

Both Fawcett and Hertzberg said they would consider the possibility of approaching the Soviet embassy again.

Hertzberg said he thought Fawcett's leadership in a movement called Science for Peace was instrumental in getting the interview with officials in the Soviet embassy for the CCSS delegation.

The Science for Peace group is pressing for arms control and atomic disarmament, and was noted favorably by the Soviet counselors during the interview, according to Fawcett.

Other members of the CCSS delegation in addition to Fawcett and Hertzberg were: Dr. Israel Halperin, CCSS secretary; Senator Eugene Forsey; Prof. V. Linis, official representative of the Canadian Mathematical Society; and Dr. V. Sims, of the Canadian Association of University Teachers.

The CCSS is also mounting a public campaign on behalf of mathematician Luis Massera who has been jailed in Uruguay since 1975. So far, the Uruguayan embassy in Ottawa and Uruguayan government have not responded to CCSS's efforts to obtain information on Massera.

BB activities in Nova Scotia

HALIFAX —

B'nai B'rith's League for Human Rights and Nova Scotia's Human Rights Commission have launched discussions to introduce the League's Confrontation Games series throughout the province.

Confrontation Games is described by B'nai B'rith as "the latest audio-visual medium to expose the mosaic of Canada's ethnic groups to Canadians."

On a tour of the Maritimes, BB's executive vice-president, Frank Dimant, told a Cape Breton audience that the League for Human Rights is conducting a study in Nova Scotia of the treatment of the Holocaust in Canadian history books.

Results are expected to be released shortly.

Halifax's Citadel Lodge was commended by Dimant for its multi-faceted community programming.

"It is the programs of lodges in the small communities, in particular, that create bridges of understanding and co-operation between the Jewish and general community," he said.

In Halifax, Citadel Lodge has a high ratio of younger members and is active in supporting local projects, such as the Fraser Institute for the Deaf and the Halifax Colored Children's Home.

New vacation in mock camp called 'appalling'

NEW YORK —

The American Jewish Congress has protested the distribution by the British Tourist Authority of a travel promotion booklet giving information about a "vacation" in a mock Nazi concentration camp.

In a sharply-worded letter to J. T. Turbayne, general manager of the Tourist Authority for North America, Howard Stanislawski, policy analyst for Congress' Commission on International Affairs, said the idea of such a vacation is "appalling enough, but we are shocked to learn of the British Tourist Authority's dissemination of such an idea through its offices in the U.S. and around the world."

The information about the "concentration camp vacation" is contained in the "Alternative Holiday Catalogue," a booklet distributed by the Tourist Authority which describes "novel" and "refreshing" ways in which visitors to Britain can spend their time.

According to the booklet, "For 30 pounds [about $70], you can join the ranks of 40 paying prisoners of war at a chillingly realistic concentration camp complete with barbed wire, searchlights, watchtowers and 50 guards in SS uniforms." The price includes "accommodation in barracks, meals of grule and stale bread," the booklet notes.

Not only does such an idea show "total disregard for the sensitivities of the many millions of Jewish and non-Jewish victims of the Holocaust, it demonstrates an attempt to capitalize upon and trivialize the most profound tragedy of our time," Stanislawski asserted.

"Those who survived the concentration camps of Nazi Germany, and all those who remember that which was committed there, we are sure, cannot but be offended by such a proposal," he added.

"We urge you to do everything in your power to ensure that this material is withdrawn," he said.

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Mrs. Allen Small,
National President,
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ישעיה, פרק ב, פסוק 4.

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Bible festival planned for 1984

By JANICE ARNOLD

MONTREAL —

A six-month international festival on the Bible is being planned for April to September, 1984, by a committee composed mainly of members of the Jewish community.

It is anticipated that the President of Israel and the Governor-General of Canada will officiate at the grand opening and the Prime Ministers of Israel and Canada at the closing.

Clara Balinsky, immediate past president of Canadian Hadassah-WIZO, is national co-ordinator of this massive undertaking. Others on the executive committee to date are Dr. Hy Goldman, Montreal chairman, and Marci Nuss and Yehuda Elberg, Montreal vice-chairmen, who oversee a local committee of 14 persons. Eadie Koranyi is the Ottawa chairman.

Organized with the Montreal Museum of Fine Arts, the festival expects funding to come from the federal and Quebec governments, City of Montreal, corporate and individual sponsors, and several foundations.

The theme of this Biblical International Festival will be "The Bible — Source and Inspiration," and events during the six months will revolve around an exhibition at the museum. This exhibition will consist of paintings, drawings, and sculptures on biblical themes, as well as antique biblical books, 14th, 15th and 16th century manuscripts, and artifacts such as silver goblets and snuff boxes with biblical scenes.

The organizers expect to draw from major private Canadian collections of such art.

At the museum, there will be background music of compositions connected with biblical themes. The committee will commission the composition and choreography for a musical and a dance on a biblical theme. Composer Ben Chaim will create a piece of music on the subject of peace based on the Book of Isaiah, Chapter II.

Clara Balinsky

Readings and lectures will be given throughout the festival on such topics as what the Bible has done for historians, philosophers, dance, art, music and poetry. Invited scholars will grapple with questions such as: how much were Shakespeare, Spinoza and Einstein influenced by the Bible?

A catalogue with reproductions of most of the major works in the exhibition will be published. Sales of the catalogue, along with admission tickets, entrance to the grand opening and closing, and special-edition art books, will be another important source of income for the project.

The committee is nicknaming the festival the "Spiritual Olympics," and visitors from all over Canada and the United States are expected. International conferences taking place in Montreal at that time will be alerted to put the festival on their agenda.

The committee also hopes to have the festival filmed or videotaped for showing in Europe and other continents.

The stated aims of this project include sensitizing Canadians to the historic role the Bible has played; to catalogue important pieces of art in the possession of Canadians and encourage them to let the public enjoy them; to bring the relevance of the ethical values of the Bible to people today; and to focus on its superb literary quality — in effect, to "put the Bible on its throne."

"The festival will sensitize people to the greatness of the Bible," Balinsky said. "We want to demonstrate that we, as Canadians, can do something unique, original and of the highest standards . . . a spectacular and far-reaching exhibit in Canada, as good as or better than other countries, through art, research, development and innovation."

Beside the obvious educational, historical and esthetic value, the committee believes the festival will be great public relations for Canada and help forge a Canadian national identity.

"Montreal, as a city, will be strengthened and Canada will be enhanced," Balinsky said.

Arranging the exhibit will be a huge undertaking, and a committee of artists and scholars has been selected to advise on the care and handling of the art works. Members are Leo Rosshandler, Michael Hornstein, Joyce Rose, Rivka Mayer, Jean Ouellette, Barry Levy, Dean Tony Emery, Jan Menses, Ghita Caiserman-Roth, Helmut Blume and Nachum Gelber.

Organizers also hope to appoint an honorary committee of persons in high public office, university chancellors, ambassadors and museum directors.

TV news show highlights Soviet support of terrorism

By DAVID BIRKAN

The Soviet role in stoking the fires of terrorism in the Middle East highlighted the recent ABC-TV news program 20-20.

Zedhi Terzi, the PLO representative at the UN, told interviewer-reporter Geraldo Rivera that the Soviet Union supplies the terrorist organization with "military, financial and educational" aid.

PLO terrorists in Israeli jails told Rivera of the extensive training received through the Soviet Union, which ranged from complete educations in medicine and economics to extensive courses in battlefield tactics, military engineering, explosives and indoctrination.

"Media skepticism about Soviet aid can be put to rest," commented Rivera.

Among documents recovered by the Israelis were Soviet-language officers' diplomas, with the terrorists' names written in, and military organization charts, also in Russian.

Adnam Jaber, convicted of last May's massacre of yeshiva students in Hebron, described in detail his own training in the Soviet Union prior to undertaking PLO operations.

The extensive Soviet support bodes ill for its neighbors — and the West — in the event a PLO-headed Palestinian state is established in the West Bank, commented Rivera.

"The PLO government would owe a tremendous debt to the Russians," he pointed out. "A revolutionary government would be implemented in an area that is not too stable now, in the first place."

The crucial flow of oil to the West would be threatened, he emphasized.

Regardless of whether PLO terrorists were given specific targets by the Soviets, said Rivera, "any weakening of democracy is one step closer to the Soviet goal of world revolution."

A particular anti-American vehemence in PLO activities was painted by one Christian leader in Lebanon interviewed by Rivera. "Beirut is a shambles," he said. "100,000 civilians have been killed. Beirut was the centre of banking and culture in the Middle East, the focus of American economic interests. That's why it was hit the hardest by the Palestinians, the Syrians and their Soviet backers."

But U.S. naivete — which, among other things, resulted in the despatch of a telegram of thanks from Washington to PLO leader Arafat for the return of the body of a U.S. ambassador to Beirut assassinated by the Palestinians — may be changing, according to the program.

When President Ronald Reagan's national security adviser Richard Allen was asked if it would be fair to call the PLO a terrorist organization, he answered: "I think, yes, on balance." (The Carter administration preferred the term "moderate" in describing the PLO.)

Allen elaborated to Rivera: "There's no question that we must identify the PLO as a terrorist organization until it provides convincing evidence to the contrary."

Allen also indicated tacit approval of Israel's cross-the-border raids against the PLO. "Reaching to the source is generally recognized as hot pursuit of a sort and, therefore, justified," he said.

Canada is special, CICC tells Israelis

By ANDREA PARKER

TORONTO —

Israeli companies which want to do business in Canada should become acquainted with the country and deal with it as an autonomous market with its own special needs and not just as an adjunct of the United States.

This was the advice given by members of a Canada-Israel Chamber of Commerce trade mission to Israeli manufacturers and Israeli government officials when they visited Israel recently.

Nick Simmonds, executive director of the CICC, said the delegation, headed by Phil Granovsky, president of Atlantic Packaging Products Ltd., "expressed interest in opening contacts with companies in Israel and in cementing existing relationships."

Members of the mission were introduced to Israeli companies and their products and then set up their own appointments to meet their counterparts.

The Canadian delegation included businessmen from Canada International High Technology Co., Arato Design, GAG Consultants, Zagerman Co. Ltd., Flexopack, and Duran Plastics. The trip was co-ordinated by the Israeli ministry of industry, trade and tourism in co-operation with Israeli companies and Bank Hapoalim, Israel Discount Bank and Bank Leumi, said Simmonds.

He explained that in Israel, the banks are major shareholders in many of the companies that were visited.

Most of the Israeli companies visited are science based, high technology. They included Scitex Ltd., which manufactures sophisticated imaging products; Elscint Ltd., which makes tomographic body scanners; and Elbit, which manufactures computers and data processors.

There was also a visit to Karmiel in central Galilee, which Simmonds said is a development town "trying to attract high technology industries and a skilled work force."

Besides attending a reception at the home of Canadian embassy trade counsellor Jim Sotvedt, the delegation also visited Technology 81, an international trade fair in Tel Aviv. The Ontario ministry of industry and tourism had an information booth and display at the fair.

CIC parley change

OTTAWA —

The Canada-Israel Committee has postponed its annual policy conference and dinner for Members of Parliament, which was scheduled for April 29 in Ottawa.

National chairman Harold Buchwald said the postponement was made necessary because Parliament will take its Easter recess April 24 to May 12.

OSC queried on Bermuda stock

[Cont'd. from page 1]

According to May, Coastal International acknowledges in its prospectus that it was organized primarily to circumvent the anti-boycott provisions of the United States Export Administration Act, with which Canadian policy is in agreement.

"We are permiting the Canadian investment market to become a dumping ground for issues which can't be marketed in the U.S.," he charges. "We, in effect, invite the importation of discrimination."

In reply to a question, May said he was uncertain whether the stock offering was contrary to Ontario's anti-boycott law — the Discriminatory Business Practices Act. "I have, however, serious grounds for believing it may violate the spirit, and even the letter, of the Ontario law."

May's colleague, lawyer Irving Kumer, recently sent a letter of protest to the provincial ministry of consumer and commercial relations, which administers the Discriminatory Business Practices Act.

"My concern is that Ontario could become a haven to evade the U.S. anti-boycott act," he explained.

The Ontario Securities Commission, he remarked, should not have accepted Coastal International's prospectus "as a matter of public policy."

Allan Roness, a Toronto business executive who follows stock issues, claimed that Coastal International's objectives "are obviously in conflict" with the spirit of Ontario's anti-boycott law.

If this company succeeds in circumventing U.S. law by operating in Ontario, many more companies can do the same in the future, he said.

Coastal International is engaged in the buying and selling of crude oil and petroleum products. It has no management affiliation with its parent company in Houston, Texas, a spokesman claimed in an interview.

Joseph Sales, a Coastal International representative in New York City, said he was not aware that it buys oil in the Middle Eastern spot market. (To do so, Coastal would have to comply with boycott clauses).

"Whatever information there is about Coastal International exists in that prospectus," he said.

Sales would not comment on statements that Coastal International was attempting to bypass U.S. anti-boycott laws by incorporating itself in Bermuda and operating in Ontario without local employees.

Asked if he wish to add anything, Sales said: "Yes, just to wish you Shabbat Shalom."

In the prospectus, Coastal contends it has not violated the United States Export Administration Act. "The company believes that no such violation has occurred and that the facts will support its belief."

Coastal says it has cooperated with the U.S. government "in an attempt to resolve the matter as quickly as possible. . . ."

Passover story

[Cont'd. from page 1]

"There are so many words that don't have signs. I had to invent them myself. For the charoset mixture of apples, nuts and cinnamon, I took the sign 'H' and used a chopping motion to convey the preparation.

"Reading the haggadah for the hearing impaired is like performing a play," said Goldstein. "It's beautiful. The movements have the flow and grace of an art form."

Goldstein is the spiritual leader of Temple Beth Or in New York City, a synagogue for about 250 hearing impaired people. The temple will celebrate its 20th anniversary in June. Part of the anniversary celebrations will be the bar mitzvah of seven deaf adults who will read in Hebrew from the Torah, using both sign and oral language.

Commenting on the difficulty of orally translating the Torah, Goldstein said they were determined to try.

She underlined the "Specialness" of her congregation in the sense of their commitment and joy in Judaism. "This has been a marvelous experience for me. I've met a whole community of Jews I never knew existed. They bring a zeal and creativity to Judaism that is very exciting."

Goldstein said her involvement with the Jewish hearing impaired was purely accidental. A student of modern, tap and jazz dancing, she was struck by the grace of the sign language.

"I began to study signing as an art form. The former rabbi of Temple Beth Or, Rabbi Larry Hoffman, then suggested I come for a visit to the congregation, and that was the beginning."

Dropkin named to post

TORONTO —

Sheila Dropkin has been appointed national director of public relations and women's division activities of the Canadian Shaare Zedek Hospital Foundation, it was announced this week by the national president, Sam H. Blank.

New York born, Mrs. Dropkin lived in Montreal and Vancouver prior to moving to Toronto. She is a free-lance writer who has contributed frequently to The Canadian Jewish News and other publications in Canada and the U.S.

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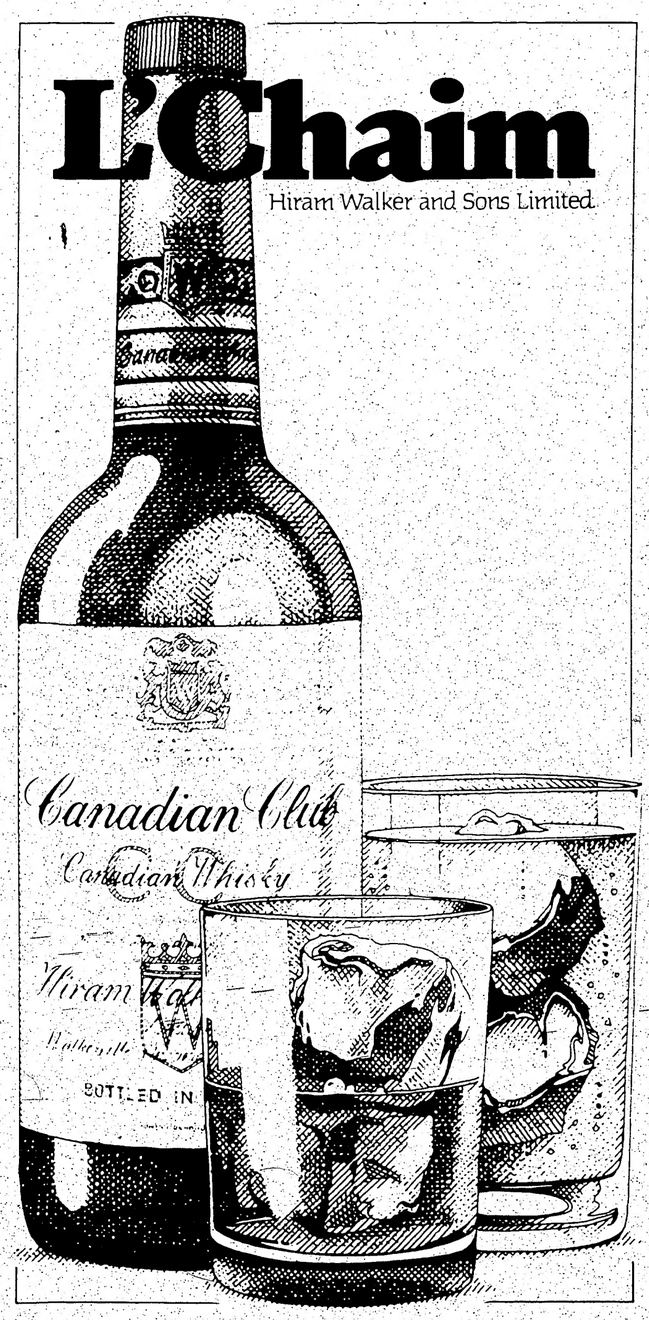

Organizations and People

What's New

Sam and Sarah Kochberg, left, and Oscar and Edith Kochberg, right, proudly show off certificates presented to them in honor of their recent donation to Jerusalem's Shaare Zedek Hospital of a doctor's room and a pediatric isolation unit. Standing with them is Sam H. Blank, centre, national president of the Canadian Shaare Zedek Hospital Foundation, who made the presentation.

STOP SMOKING

York-Toronto Lung Association wants to help you quit smoking and will hold a smoking withdrawal clinic at the Columbus Centre, on Lawrence Ave. W. at Dufferin, April 28-June 2, beginning at 7.30 p.m. Call 226-1454 to register. It is a matter of life and breath!

PARENTS GUIDE

The Babysitter Directory, now approaching its first edition, will accept registrations from sitters and other casual worker up to April 20. Listings are free, and may come from applicants anywhere in the Metro Toronto area.

Those listed include babysitters, house-pet and plant sitters, tutors, cleaners, and those who will help seniors and the handicapped. Also included free are mothers who want to exchange-sit with neighbors, and families who want to start child-care co-ops.

The April 20 deadline is for the June edition, so students looking for work are urged to participate. For a registration form by mail, call 486-9386, or call any of these numbers for more information: 633-5000, 783-7903, 481-2310.

Babysitters under the age of 12 are not listed, and under 15s must have signed parental permission. Each sitter is asked for two references.

Inquiries about the new edition may be addressed to the Babysitter Directory, 8 Killarney Rd., Toronto, M5P 1L8, or phone 486-9386.

For interviews or further information, please call **Leah Cohen**, 486-9386.

SINGLES

The New Young Professionals open the spring party season on Thursday, April 16, 8 p.m., at 360 Ridelle Ave., Suite 1805. Emphasis is on providing a place for singles, 21-35 years, to get together in a comfortable and pleasant social setting. For further information, please call 638-7701, or 653-1381. New members are welcome.

Jewish singles, young adults, and students (19-30) are cordially invited to an evening of dancing and socializing, Tuesday night, April 21, 8.30 p.m., at Cooper's Penthouse supper club, 1650 Yonge St. (north of St. Clair). For more information, call 486-6322. Admission is $3. Partial proceeds will go to charity. Dress code.

JCC Singles (25-35) invites you to meet for an informal discussion on Night Life and Entertainment In Toronto. Seth Borts, Village Crier from Village by the Grange, will direct the talk on Thursday, April 16 at 8 p.m., room 208, Jewish Community Centre, 4588 Bathurst St. For more information, call **Diane** or **Ruth**, 636-1880.

JEWISH COMMUNITY CENTRE

It's registration time for three stimulating courses given by the Centre for Human Affairs, Koffler Centre of the Arts. **Current Events:** Discuss Canadian and world events. Instructor is **Erika Biro** and there are eight sessions, starting Tuesday, April 28, 9.30-11.30 a.m.; $40 JCC members, $50 non-members. **Antique Appreciation:** Lectures on the history of antiques, with emphasis on the development of English furniture, silver and china through the centuries. Instructor is **Marion Heller**. There are four sessions, beginning Wednesday, April 29, 1.30-3 p.m.; $20 JCC members, $25 non-members. **You Are What You Wear — Dress for Success:** Develop your image through your wardrobe and within your budget. Instructor is **Elizabeth Wilson**. There are four sessions commencing Monday, April 27, 7.30-9 p.m. or Tuesday, April 28, 1.30-3 p.m. $20 JCC members, $25 non-members.

All programs take place at the JCC, 4588 Bathurst St. Call **Georgine Nash**, 636-1880, for more information.

PARENT RELIEF

At the next meeting for Parents of the Association for Children with Multiple Learning Handicaps, **Suzanne Posner** from Extend-A-Family, will talk about her agency which provides relief for parents while promoting the socialization of children with special needs.

No one can be a "super parent" at all times. That is why the subject of parent relief should interest everyone. At the meeting, the award winning film "Sharing an Experience with Peter" will be shown.

Don't miss this opportunity to learn more about relief services and share your knowledge on the topic. A partial directory on relief services will be distributed.

The date is Monday, April 27, 8 p.m., at the Jewish Community Centre, 4588 Bathurst St., in the committee room. For more information call **Diane Gorsky**, 636-1880, ext. 38, or **Joi Lunsky**, 486-0660.

PUBLIC SERVICE TV

North York Branson Hospital's public service medical program "555" continues on Willowdowns TV channel 10. The show is on every Wednesday evening at 7 and Friday evenings at 6.30. The next program is concerned with "Emergency Department." It will feature **Dr. S. Baum** and **Dr. J. Bart**. Director is **Steve Jacobs**.

THE ARTS

"It All Ends Up in a Shopping Bag," by actor-playwright **Paul Kligman**, comes to the Leah Posluns Theatre May 9 through May 30. This autobiographical tale, a blend of humor and pathos, captures the small, colorful world of an immigrant Winnipeg grocer and his family in the Depression years. Directed by **Sean Mulcahy**, the play stars Kligman. For ticket information, call the box office, 630-6752. Group rates are available. Tickets are also obtainable at all BASS outlets.

Aureole, originally choreographed by American **Paul Taylor**, and set to a suite of music by Handel, is to be one of the featured works presented by Dancemakers at Hart House Theatre, April 22-25. Also selected for the spring repertoire are: Forest, choreographed by **Robert Cohan**, Cuts, choreographed by **Judith Marcuse**, who is currently preparing HMS Pinafore for the Stratford Festival, and a new untitled work by company and co-artistic director **Carl Anderson**. Tickets for the performances — April 22-25 — at Hart House can be purchased at BASS outlets, or by calling BASS, 698-2277. Tickets are also available at Hart House box office, 978-8668. Students and seniors receive discounts on tickets purchased on the day of performance. Curtain time is 8 p.m.

One thousand young musicians from Canada, the United States and overseas, will attend the Toronto International Music Festival, April 18-25. Purpose of the festival is to promote friendship through music by providing opportunities for young musicians to meet, play and learn together. Scheduled activities include adjudication, clinics, workshops, public performances and concerts.

Since the Festival takes place during Passover, arrangements have been made for billeting and feeding Jewish students. Blind Brook High School pupils from Port Chester, N.Y., who will be performing at Sir Sandford Fleming School on Friday, April 24, will stay in the homes of the local students, and Lincoln-Sudbury Regional High School pupils, from Sudbury, Mass. whose concert band will entertain at Baycrest Centre, April 22, will have Passover food sent to them at the Carlton Inn.

The Ontario College of Art is offering a photography workshop as a credit course to be given this summer, Aug. 3-21 at San Miguel de Allende, Mexico. Held in conjunction with the Instituto Allende, the workshop will cater to all levels from basic to advanced students. For information on fee, travel plan and accommodation, contact the Ontario College of Art, registration office, 100 McCaul St., Toronto, M5T 1W1, phone 977-5311.

CBC Radio's 4-concert Springfest series, which will be broadcast at a later date, begins at the St. Lawrence Hall in Toronto with Chamber Music of Frederic Chopin on April 27. Other concerts include Basically Beethoven, May 4; Choral Music Through the Ages, May 12; and Piano Music of Maurice Ravel, May 19. Featured performers are pianists **Anton Kuerti, Paul Helmer** and **Elyakim Taussig**; violinists **Andrew Dawes** and **Lorand Fenyves**; cellist **Tsuyoshi Tsutsumi**, and the **Elmer Iseler Singers**.

The producer is **Srul Irving Glick**.

For further information contact: **Laraine Herzog**, 925-3311, ext. 4867.

Humber Theatre, at Humber College of Applied Arts and Technology, is presenting **Timothy Findley's** contemporary Canadian drama, "Can You See Me Yet?" in Studio L151 at the north campus, Highway 27 and Finch Ave., from April 16 through 19, and then at Adelaide Court Theatre, 57 Adelaide St. E. from April 23-26. Directed by faculty member **William Davis**, the play is an anguished challenge to a God who seems to have forgotten the world which He created.

Tickets, $5 for adults, $3 for students and seniors, may be reserved for Humber performances at 675-3111, and for performances at Adelaide Court, 363-6401.

A "competition like no other," is being sponsored by Canadian Music Competitions Inc. next month. Close to 160 talented young people from communities across Ontario will be performing in Ottawa, London, and Toronto. The participants will not be competing against each other, but instead, will compete individually against an international standard of excellence as determined by five international jurors.

Bursaries and finacial awards will be provided all those who achieve a standing of 85% or better.

The competition performances are open to the public at no charge. For further information please contact **Barbara Novak**, 484-8534, **Shanne Matthews**, 482-0629, or **Pat MacFarlane**, 922-1559.

CONFERENCE AT YORK U

Family Life 81, sponsored by York University's Centre for Continuing Education, is scheduled for April 23 and 24 at the main York campus, 4700 Keele St.

This ninth annual conference offers a wide selection of major presentations and group sessions to professionals, students and the general public. This year's theme is "The Family and the Realities of the 80s."

For program information and to register for the conference, contact the Centre for Continuing Education, 4700 Keele St., Downsview, M3J 2R6, or phone 667-2502.

PUBLIC RELATIONS VOLUNTEERS

Bloorview Children's Hospital for chronically ill and disabled children, is looking for adult volunteers interested in public relations, to represent Bloorview at different organizations and at the hospital itself.

Bloorview has produced a short movie which tells the hospital's story to the community, and requires volunteers to be present during showings to answer questions about its facilities.

Included in this PR role would be occasions when volunteers would set up and man a display booth about Bloorview.

This volunteer opportunity would be best served by those with an affinity for public speaking. Training will be provided. Please call the North York Volunteer Centre, 481-6194.

VISUAL EAR AIDS DISABLED

North York has installed a "visual ear" telephone system for persons with speech or hearing impediments. This will enable them to "talk on the phone."

Citizens having speech impairments can now communicate with City of North York officials and staff.

The special telephone number, manned by public information office personnel, is 224-6464. The service operates during normal business hours, 8.30 a.m. to 4.30 p.m., Monday to Friday.

For further information, please contact **Anna Di Ruscio**, director of information services, 224-6083.

MUSICAL AT MACKENZIE

Students of William Lyon Mackenzie Collegiate Institute will present the musical "Bye Bye Birdie," Wednesday, April 29 through May 2, in the auditorium, 20 Tillplain. Curtain time is 8 p.m. All proceeds are for the Canadian Cancer Society. For additional information call 636-0580.

VOLUNTEER FOR BLIND OFFICER

Mike, a blind probation and parole officer, is looking for an assistant driver to drive him to supervise his case load. A volunteer should be available one day a week to drive him to clients' homes. Ideally, the volunteer could sit in on the interview and record information for court records. At times the volunteer would attend court with the probation officer and record proceedings.

This is an interesting and responsible volunteer job. Lunch and gas costs provided. For further information please call the North York Volunteer Centre, 481-6194.

SENIORS

There will be no meeting of the Workmen's Circle Social Club during Pesach. The next gathering is a luncheon scheduled for Tuesday, April 28 at 12 noon, 471 Lawrence Ave. W. There will be entertainment by the Vaudevillians Variety Show Group, and members will plan for future trips. Everyone is welcome; come out and bring your friends. For more information, phone **Shirley Grotell**, 222-7727.

Some 23,000 old age security pensioners in Ontario may find their monthly checks considerably smaller in April despite an increase in the basic OAS pension. That is how many pension recipients have failed to reapply for the guaranteed income supplement.

Because the March 31 reapplication deadline is now past, it is unlikely that it will be possible to process those reapplications now arriving, in time for April payment. Consequently, all recipients of the GIS who have not reapplied, will get only their basic OAS payment.

All applications received now will be "put into pay" as quickly as possible, so that pensioners will suffer minimum inconvenience. Approved benefits will be paid retroactively, where necessary.

Persons requiring assistance with filling out the forms should get in touch with their nearest income security offices.

The Luncheon-of-the-Month for April at the Wagman Centre has been cancelled because of Passover. The next luncheon is slated for Tuesday, May 19 at 12 noon, when Toronto Star columnist **Sol Littman** enlarges on, "Once a Minority, Always a Minority."

Community Contacts for the Widowed, also at the Wagman Centre, 55 Ameer, moves to a new night and summer hours commencing Tuesday evening, April 28, from 7-8.30 o'clock, and continues on alternate Tuesday evenings through August.

And, at the Wagman Centre, in the continuing Program and Concert series, the Duca Choir, conducted by **John Decloe**, accompanied by pianist **Henny Remitz**, will perform Tuesday evening, April 21, 7.30-8.30.

Folk music lectures, Part 1, given by **Pierre Lacasse** at the Wagman Centre, conclude in the Common Room, ground floor, Wednesday, April 15, between 3-4 p.m.

Members of the Wagman Centre and residents of The Terrace are invited to register for better breathing classes, sponsored by the York-Toronto Lung Association, and slated to begin Tuesday, May 12, from 1-2.30 p.m. at the Wagman Centre, 55 Ameer. Each 1½-hour session offers exercises and discussion to promote relaxation and effective breathing for people with chronic lung diseases. Please call 226-1454, or 789-5131.

Beth Tzedec Friendship Club +50, notes that there will be no meeting April 14 and April 21, because of Passover.

SOVIET JEWRY SYMPOSIUM

A symposium on "Cultural Annihilation of Jews in the Soviet Union," takes place under auspices of the Soviet Jewry committee at Shaarei Shomayim Synagogue, 8 p.m., Tuesday, April 21. Guest speaker is **Dr. Theodore H. Friedgut**, lecturer in the Russian studies department, Hebrew University, and presently a visiting professor at Montreal's Concordia University. Panelists will be **Dr. Emil Fackenheim**, University of Toronto, and **Genya Intrator**, national chairman, Canadian Committee for Soviet Jewry. Moderator will be **Rabbi Henry Hoschander**. Admission is free.

NEW FRATERNAL JEWISH ASSN.

CBC commentator, **Prof. Adam Bromke**, of McMaster University's political science department, will speak on "The Crisis in Poland — What Next," at the New Fraternal Jewish Association, Tuesday evening, April 21, 8.30, 120 Overbrook Place. Everyone welcome.

FARBAND THIRD SEDER

In celebration of the Labor Zionist Movement's (Farband) 75th anniversary, a "traditional third seder" will be held Monday, April 20 at 8 p.m. sharp, in the auditorium, 14 Viewmount Ave. There will be a specially prepared haggadah, and **Sarah Hertzberg**, accompanied by **Ada Lewis**, will entertain with Yiddish and Hebrew songs. Passover refreshments will be served. Admission is $2.50.

IN THE SYNAGOGUES

Passover services for the Jewish community of West Toronto will be held on Sunday, April 19, commencing 9.30 a.m. at Knesseth Israel Synagogue (the Junction shul), 52 Maria St. (off Runnymede, one block north of Dundas St.) The community is also trying to organize. If you would like more information, or want to be placed on a mailing list, call **Francine Dick**, 767-4725, or **Paul Bain**, 769-0750.

In memory of the Holocaust, **Rabbi Paul M. Sheldon**, spiritual leader of the Lodzer Centre Congregation, 12 Heaton St., has added a new arm to the centre, "The Children of the Holocaust." Elected officers are **Helen Chaiton**, chairperson; **Joel Winter**, secretary, and **Ellat Melzer**, treasurer. Membership is open to all faiths. For more information, please call Helen Chaiton, 224-2525, Rabbi Sheldon, 787-5533, or the centre's office, 636-6665.

About People

POT OF GOLD CHAIRMAN

National Council of Jewish Women of Canada, Toronto section, announces the appointment of **Sheila Freeman** as chairman of the Pot of Gold lottery to be held on Sunday, May 31. A limited number of tickets will be sold for the prize of $10,000 in gold. The winning ticket will be drawn at a champagne brunch at the Variety Theatre. Proceeds of ticket sales will support Council's local service projects, as well as the Israel Family Counselling Association, Tel Aviv.

Sheila Freeman

Sheila, who is active on the Board of Jewish Education, has also served as a board member for Centre for Creative Living, is on the executive of Toronto Jewish Congress, and was recently elected national administrative secretary, National Council of Jewish Women of Canada.

NER ISRAEL DOES IT AGAIN

In the past four years, students of Ner Israel Yeshiva have placed first three times in the Zone 70 (North York) area of the National Canadian Junior Mathematics Contest sponsored by the University of Waterloo.

This year, competing against more than 29,000 contestants, **Chaim Rubin** placed first in the province of Ontario, and fifth in Canada. **Leiby Weiss** placed second in Zone 70, third in Ontario, and seventh in Canada. Both are grade 11 students. **David Goldreich**, a grade 10 student, placed 12th in the entire zone.

From left: David Goldreich, Chaim Rubin and Leiby Weiss.

In addition to secular studies, all boys at Ner Israel Yeshiva spend 5-6 hours daily on intensive Torah and Talmudic studies. This is the yeshiva's raison d'etre. Nevertheless, Ner Israel's record of excellent achievement in the secular department has been consistently noteworthy as evidenced by the many national and local awards it has received.

As well as a full high school program from grades 9-13, the yeshiva has a Bais Medrash program for both in-towners and out-of-towners, who are high school graduates, plus 15 members in the kollel division — married young men, who are pursuing postgraduate studies in preparation for positions in Jewish education and the rabbinate.

CHAIRS CELEBRATION

Max Shecter of Toronto has been appointed chairman of the Canadian Zionist Federation Yom Ha'atzmaut community celebration for 1981. The announcement was made by **Lewis J. E. Moses**, chairman of the Canadian Zionist Federation, Central Region. Shecter is an immediate past chairman of the executive of the Canadian Zionist Federation, Central Region, and he is presently the national deputy president. He is also a member of the international council of B'nai B'rith, and a member of the national executive of the Canadian Council of Christians and Jews.

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WITH LOVE TO LLOYD

At a recent Winnipeg-Fort Garry constituency meeting, Lloyd Axworthy, minister of employment and immigration, was presented with a gift by 12-year-old admirer, Tanya Naimitov of Winnipeg. The gift was presented to the minister in appreciation for his personal assistance in bringing Tanya's grandmother, Chana Schoefeld, to Canada from Tel Aviv. Mrs. Schoefeld was sponsored by Tanya's parents, Mr. and Mrs. July Naimitov.

Congress committee participates in drive to help 85-year-old paper

By ANDREA PARKER

TORONTO — The first issue of The Jewish Daily Forward rolled off the presses on April 22, 1897, in a building on the Lower East Side, an area which was the centre for Jewish immigrants.

As New York City's last remaining daily printed in Yiddish, The Forward is currently trying to raise enough funds to keep the paper afloat at least until 1985.

Their goal is $600,000 and so far, $225,000 has been raised, said Harold Ostroff, general manager of the paper.

The fund raising campaign will end on the paper's 85th anniversary in 1982, added Ostroff.

The Forward is distributed all over the world, he said, including Australia, Israel, France, England, South America and South Africa and has a circulation of 30,000.

To help The Forward raise more money, the Committee for Yiddish of Canadian Jewish Congress is organizing a program for the public on May 3, announced Bess Shockett, staff person for the committee. It will start at 8 p.m. and will take place at the Borochov Centre.

The program will include Simon Weber, editor of The Jewish Daily Forward, who will speak on "100 years immigration to America and 100 years Yiddish press." He will be followed by Cantor Louis Danto from Beth Emeth Bais Yehuda, who will present a program of Yiddish songs. Co-chairmen are Max Federman and J. B. Salsberg.

In the early 1920s, The Forward had the largest circulation of any social democratic paper in the world in any language, said Salsberg, a columnist for The CJN.

The New York Times (Dec. 14, 1980) reported that The Forward at one time had a circulation of 224,000. But circulation declined as the Yiddish-speaking population dwindled and moved from the Lower East Side.

Isaac Goldkorn, who wrote for The Forward from 1967 to 1976 and still submits fables for publication, said the paper was first a guide for immigrants.

And in The New York Times interview, Weber credited the first editor of The Forward, Abraham Cahan, with teaching the immigrants to respect themselves . . . "that they were not just slaves in a sweatshop."

The Forward often came to the help of individual readers, Weber continued. If a family was on the verge of being evicted, a note would be run in the paper. Immediately, other readers would drop by the office with enough donations to save the day.

One of the features of the paper was a column called "A Bintel Brif," where letters by readers seeking help and advice were answered. Salsberg said that some of these letters were recently translated into a book in English and that sociologically, "they tell the story of American integration of Jews in New York."

Also featured in The Forward were the stories and serialized novels by SholemAsch, ChaimGrade and Isaac Bashevis Singer, winner of the 1978 Nobel prize for literature.

TO SING FOR BIALIK

Songwriter-musician Bob Schneider, whose first album of pop music for youngsters, "Listen to the Children," was recently released, is seen here surrounded by the young people for whom he loves to perform. On Thursday, April 23, he will appear in two shows at a children's concert sponsored by Bialik Hebrew Day School PTA, to take place at Holy Blossom Temple, 1950 Bathurst St., 1 p.m. and 3.30 p.m. Admission is $2.50 for everyone, and tickets are available at 225-6067, 223-0768, 449-2631, 787-5124. Proceeds are for Bialik Hebrew Day School.

Mrs. Esther Grant, former education officer at Holy Blossom Temple, plants a tree at the Leo Baeck School garden in Haifa, in memory of Heinz Warschauer.

Friends in Israel honor Warschauer

By WOLF MATSDORF

JERUSALEM — The late Heinz Warschauer, former director of Holy Blossom Temple's department of education, was honored by his students and colleagues here and in Haifa, 30 days after his passing in Toronto.

In Jerusalem, they met in the home of Jim Lederman, a CBC stringer.

Reference was made to Warschauer's organizational and pedagogical abilities. Rabbi B. Skirball, head of the youth department of Jerusalem's Hebrew Union College, recalled his long career.

In Haifa, a memorial service took place in the synagogue of the Leo Baeck School, with which Warschauer was associated since its inception.

The service was conducted by Rabbi Robert L. Samuels, director of the school. He was assisted by teachers and senior students.

Eulogies were given by the rabbi emeritus, Meir Elk, who founded the Leo Baeck religious centre and school in 1939.

Elk portrayed Warschauer's involvement in Jewish education since his student years and his successful efforts to link Leo Baeck with Holy Blossom Temple and with the World Union for Progressive Judaism.

Esther Grant, his former assistant, described Warschauer's influence on many young people, not as teacher, but as a guidance counsellor.

Rabbi Samuels paid tribute to his efforts to upgrade standards.

After the service, he planted trees in the school garden in Warschauer's memory.

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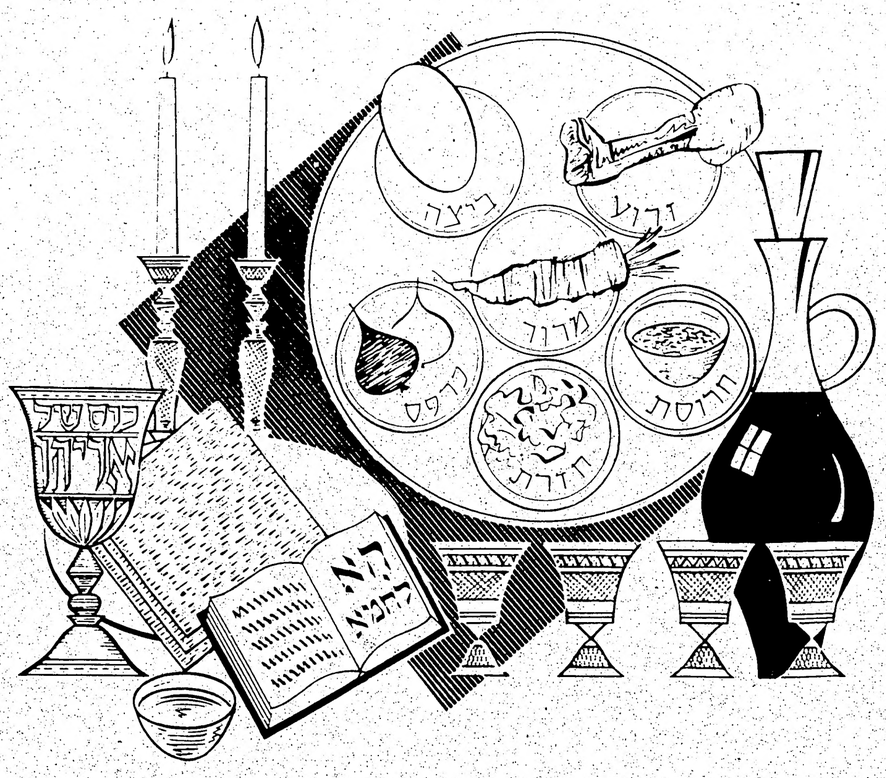

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By RABBI MEIR GOTTESMAN

Parshat Acharei/Pesach 5741

Pesach has never been an easy holiday for us Jews. During this time — l'hachis — the enemies of our people always raised blood libels and started pogroms that cost thousands of lives.

Two famous martyrs of the Passover period were the brothers Rabbi Joshua and Rabbi Chaim Reitzes of Lemberg, who were executed during this period.

As they were being taken out for execution, Rabbi Joshua turned to his brother and asked: "Chaim, why is that just during this season, when the Almighty brought us out of Egypt and performed so many miracles, so much Jewish blood has been spilled?"

Answered Reb Chaim: "The medrash comments on the verse — and I will be sanctified (v'nikdashtee) in the midst of the children of Israel . . . who brought you up out of the land of Egypt . . . — that the Almighty took us out of Egypt and condition that we be willing to be mosser nefesh, sacrifice ourselves for the sake of His holy name. . . ." (Fun Unzer Alten Oitzer)

* * *

But the worst suffering is when one Jew causes harm to another!

A wealthy hassid came to Reb Chaim Sanzer and told him that he had a great opportunity to make a financial "killing." There was a certain prosperous inn that he would be able to lease — but it would require forcing out the present Jewish manager.

"What," asked the rabbi, "to be 'massig gevul' — to cut into some other person's livelihood?"

The hassid explained: "But rabbi, that other Jew is a transgressor. He doesn't keep any laws. It's a mitzvah to bury him!"

Answered Reb Chaim: "When it came the time for G-d to free the Jews from Egypt, our rabbis taught that they were naked of mitzvahs — good deeds. In what merit could He redeem them? So he gave them the two mitzvahs of circumcision and the Paschal Lamb.

"But it's strange. . . . After all, a short time before, G-d had brought the plague of darkness, during which time the wicked Jews were killed, and the other Jews buried them in the darkness, so the Egyptians shouldn't see the Jewish shame. But — if burying a wicked Jew is a mitzvah, then why wasn't that a merit enough?

"But it shows . . . it's no mitzvah to harm or bury a fellow Jew, however far he's strayed!"

* * *

Of course, the biggest problem is ridding oneself of chametz and making sure that every food is properly kosher for Pesach. On the Shabbat before Passover, the rabbi is supposed to give a Shabbat Hagadol sermon to review all the laws of the holiday.

Reb Tzvi Hersh Berliner was rabbi in Manheim, where many of the Jews had thrown off the laws of the Torah, eating all sorts of "treifus."

One Shabbat Hagadol, after giving a lengthy sermon, the rabbi suddenly returned to the pulpit and announced: "Oh, gentlemen, by the way — I forgot to announce. Knockwurst (which was made out of pork and a great favorite) is also not Kosher for Passover. . . ."

Before Pesach it's a mitzvah to check pockets for chametz. Why? But it symbolizes the sanctity of Jewish business life. We have to see that there's no "chametz" in our pockets, that every penny that we have is honestly earned.

We have to search the home with candles, with a little light. That symbolizes that the light of Torah must enter every nook and cranny of our homes. No room, no shelf, no closet must be without the influence of our Jewish way!

Shabbat Shalom, Chag Kasher v' Sameach.

ISRAEL BONDS RECEPTION

Al Latner and Al Green recently hosted a reception for the State of Israel Bonds Prime Minister's Club. From left are: Joe Tanenbaum, Al Latner, Dr. Joseph Burg, David Ariel, Esther Sarick, Al Green, Kurt Rothschild, Jack Hahn and Lawrence Shankman. Dr. Burg, Israel's minister of the interior, was a visitor in Toronto at the time of the reception.

Israeli play to debut April 30; may revive Jewish theatre here

By MOURA WOLPERT

HAMILTON —

If Mira Ostrovsky has her way, Hamilton may once again have a Jewish theatre group.

Making its debut here on April 30 at the Jewish Community Centre Holocaust memorial observance with a play about the Holocaust is a group Mrs. Ostrovsky hopes will become the nucleus of an amateur theatre group capable of mounting several plays a year.

Ostrovsky is an Israeli with an extensive background in theatre, films and TV both in Israel and Europe and has worked with directors such as Otto Preminger, Moshe Mizrachi and Menachem Golan.

Since coming to Hamilton last fall to teach Hebrew at the Beth Jacob Synagogue religious school, she has formed the Jewish Community Centre Little People's Theatre — a children's drama group which recently performed a Purim play at the JCC Purim carnival and on the new Jewish Program on cable 4 TV — as well as the adult group.

"Coming Back," by Israeli playwright Gavriel Dagan, is described by cast member Dorothy Shekter as a powerful "play within a play" about the Holocaust "with an impact that is quite tremendous."

Mrs. Shekter is one of three of the 8-member cast who were once active in a highly successful Jewish amateur theatre group in Hamilton in the 1950s and 60s, but whether Ostrovsky will realize her dream of having the new group regain something of the former Centre Players and Temple Players glory "depends very much on how this comes through."

The other two are Dr. Frank Shapiro, who retired his theatrical ambitious with the demise of the earlier groups, and Ralph Cohen, a talented actor who has remained active over the years with various theatre companies in the area.

"I really don't know," said Cohen about the prospects of the new group, "there are so many variables."

For Shekter, who now works with the Addiction Research Foundation, it's all a matter of whether people will have the time. She used to direct as well as act but in those days, when she was bringing up four children. "I was never so busy" as she is now, she notes.

Her eldest son, Mark, incidentally, wrote the music and lyrics for the successful revue "Toronto, Toronto," and youngest daughter Rhona, an aspiring musical comedy actress, was recently awarded a Du Maurier Council for the Performing Arts scholarship.

Ostrovsky, meanwhile, who also translated coming Back from the Hebrew, is happy to have found "this group of outstanding adults, which also includes well known Indian film actor David Abraham, Hamilton Players Guild members Enid Aaron and Jan Tadros, geology professor Henry Schwarcz and high school drama teacher Maurice Hurtabise.

"A play like this can only be done if people are serious," she adds as she reveals her plans for taking the play on the road later to neighboring Jewish communities.

She is particularly delighted with the children in her Little People's Theatre — about 13 youngsters aged 10 to 13 — "who all work very hard," are quick to grasp things and who behaved "outstandingly well" during the evening taping of their play when there were some technical hitches and the TV station kept them late.

Older adults meet

TORONTO —

Sixth annual meeting of the Canadian Institute of Religion and Gerontology — an inter-faith organization "devoted to the spiritual well-being of older people" will be held on May 14 from 9 a.m. to 4 p.m. at the Rotary-Laughlen Centre. Theme of the day is Grief, Handicap or Healer.

The public is invited to share the events of the day. The cost is $8 for members of CIRG, $13 for non-members (which includes a one-year membership). The costs include a morning coffee break and noon luncheon (fruit salad on request).

For information call 483-1879.

Bar-Am's works of biblical themes to be exhibited

TORONTO —

The works of Polish-born artist Moshe Bar-Am will be exhibited at the Beth Tzedec Museum, 1700 Bathurst St., Toronto, from May 4 to June 15.

Bar-Am, taken to a concentration camp in 1939, was forced to improvise. He covered wrapping paper with black shoe polish, and with a razor blade, etched scenes of the Holocaust, as he saw them occurring day by day. When he had no more shoe polish, he used tea-essence and cooking oil, but kept on painting — although his life would be endangered if he were caught.

One of the few artists to survive the war, Bar-Am emigrated to Israel in 1950 and became fascinated with the exacting and exhausting style of creating miniatures.

He is the only miniaturist in Israel, and has painted many beautiful, intricate miniatures based on biblical themes. Some of these take up to six months to complete, working with a magnifying glass and a single-strand Chinese brush.

Bar-Am is now world renowned, and has exhibited widely. His earlier experiences of persecution and his joy of making a new life in Israel have blended to create a unique art style.

The Beth Tzedec Museum is open to the public each afternoon from 2 p.m. to 6 p.m. and Sundays from 10 a.m. to 3 p.m. Group showings can be arranged on request by calling 781-5658, ext. 30.

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WISHES THE JEWISH COMMUNITY A HAPPY PASSOVER

We provide knowledgeable advice in all matters pertaining to the burial of the deceased.

OUR MOTTO SERVICE WITH DISTINCTION

The material in this column was supplied and space purchased by the United Jewish Appeal.

All rarin' to go are these residents of Baycrest Terrace, who gathered in the Fireside Lounge for a UJA campaign briefing before canvassing fellow residents. [For names check column below.]

Jimmy Kay

'If enthusiasm could be measured in dollars, our friends at Baycrest Terrace would make up for any amount that inflation drains away from our campaign dollars.

Each year they are anxious to be a part of the campaign, and as you can readily gather from the above photo, this year is no different.

Because limited space for the photo caption prevented our listing them by name, here they are now: seated from the left — **Jean Markowitz, Berta Tamas, Sara Hiltz, Bessie Baskin, Olga Tamas, Fanny Applebaum** and **Lena Dickstein.** Standing are — **Irma Feldheim, Margaret Massarek, Sylvia Moore, Rose Wodlinger, Hilda Applebaum** and **Annie Dillick.**

* * *

Kitty Cohen, a very spry senior, was the star canvasser at a telethon held last week by board members of the Centre for Creative Living and Jewish Immigrant Aid Services.

Of the twelve or so people who participated, and they all did well, Kitty was the most tireless, I'm told. There's just no holding this lady down. She says that if she can find a partner she'll compete in the all-night Danceathon now being planned as an adjunct to the Walkathon on May 3.

If only I was 10 years younger!

* * *

Sometimes it's **really** better late than never. The Stashiver Society, which usually holds its UJA banquet in January, held off until last week so that all members who went south during the cold spell, would be back in town and able to attend.

From all reports, it was a great evening for the Society and UJA, with a 16% overall increase in the pledges recorded.

Col. Arie Lewin, UIA Emissary to Ontario, was guest speaker, and he focused on three areas of concern — the political situation in the Middle East, Israel's financial problems and growing world-wide anti-semitism. Not exactly hilarious topics, but we should all be aware of what's happening in the world around us and be prepared to deal with them from a knowledgeable base, at least.

* * *

QUESTION OF THE WEEK! Can taking on the chairmanship of a UJA division be detrimental to your health? For all but two of our chairmen the answer is definitely no!

We're just kidding, folks. Just thought we'd lighten things up a bit and ease your minds. It's sheer coincidence that lawyers' chairman **David Nathanson,** and **Mark Friedman** who heads the Construction Division, have been stricken by recent bouts of malaise.

David is recovering from an intestinal problem and Mark is home after a stay at Mount Sinai Hospital where he was treated for a knee injury suffered while skiing in Vail, Colorado.

We know how very painful torn ligaments and tendons can be, so we won't add to Mark's misery by reminding him that on the very day of his accident in Vail, he missed a telethon his division was running in Toronto. Better you should have stayed home, Mark. Enough said!

* * *

As this column is being readied for publication, feverish preparations are in the works for Super Sunday. We expect to have a marvellous day and we'll report results in detail in next week's column.

* * *

I hope that campaign workers and contributors will be participating in this year's Walkathon on Sunday, May 3. **IT'S NOT JUST FOR KIDS.** It's one day of the year when the **WHOLE FAMILY,** and that includes grandparents, aunts and uncles, can walk together, run together or even dance together. It's a triple-threat event with something for everyone. All you need are sponsors, and you're on the way to helping the children of Mazkeret Batya realize their dream of a sports centre.

* * *

CANVASSER OF THE WEEK

He's steady, dependable and a UJA stalwart. He's **Sam Oslinger** who's been a canvasser in the Furniture Group for many years. Sam is an early starter, and more important, an early finisher! This year he took 30 cards at the very beginning of the campaign and completed them, with increases, of course, in record time. It's a pleasure to have you on our team, Sam.

* * *

Jimmy Kay

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THE ASSOCIATION FOR WELFARE OF SOLDIERS IN ISRAEL

WE HAVE EXPANDED OUR OFFICES

Rabbi Dr. David Monson (right) officiates at the Mezuzah-affixing to our new expanded offices at 788 Marlee Avenue. Members of the Association participating in the ceremony are (l. to r.) Norma Mamott, Executive Secretary; Gordon Mendly, Chairman for Organizations; Albert Resnick, Board Member; and Teddy Fialkov, Executive Director.

We were delighted to welcome the first visitors to our new offices

THE LADIES OF THE CHMELNIKER SISTERHOOD OF TORONTO

who came personally to bring us their cheque for Passover parcels.

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[Ben Lechtman photo]

From left: Paul Forman, Gordon Wolfe and Jerome Diamond, retiring JF&CS executive director.

Wolfe new JF&CS executive director

By BEVERLEY STERN

TORONTO — The new executive director of Jewish Family & Child Service, Gordon Wolfe, 45, has put in 20 years of social service in the field and as an administrator and community volunteer.

Wolfe's appointment was announced last week by JF&CS president, Paul Forman.

Wolfe, who graduated with his MSW from the University of Toronto, spent the last seven years pioneering the development of Huntley Youth Services and the Big Sister Association of Metropolitan Toronto.

When he started his last job, it consisted essentially of the Big Sister program. But under Wolfe's direction, Huntley became a private volunteer agency for youth that now includes a 24-hour hotline — manned by kids themselves — a residential service, a mental health centre and an extensive outreach program.

Jerome Diamond, the retiring JF&CS executive director, says Wolfe put Huntley Youth Services on the Metro map of social service agencies. "Wolfe has earned a reputation as an innovator, and someone who understands the problems of grantsmanship," says Diamond.

Wolfe is also no stranger to JF&CS. He did a stint for JF&CS from 1967 to 1973 primarily in the field of youth service, and also supervised a program for the aged.

A former associate director of Camp White Pine, he later opened his own Camp Wabikon in Temagami, Ontario and ran it as the director until its final year in 1980.

When he takes charge of JF&CS in May, Wolfe will have to summon the skills of a sage, seer and magician.

He will inherit a well-run ship — but buffeted by outside pressure of social and economic breakdown, that ship may be sailing into its most troubled waters.

Today's JF&CS, after 22 years of Diamond's stewardship, has expanded into a $3 million operation, one of the largest social service and family agencies in the province.

JF&CS staff includes 44 professionals and administrators, 16 clerical and statistical workers, and 19 members of Centre Shelanu, the mental health centre for Jewish adolescents.

Wolfe also acquires a cadre of 78 actively assigned volunteers, with about 20 or more in training, plus 31 active foster parents.

For Wolfe, the major problem now confronting all social service agencies, is the widening gap between dollar resources and social needs. Tight dollars are going to force an ordering of priorities, he predicts.

He points out that the three principal sources of revenue for JF&CS — the provincial government, United Way of Metro Toronto and Toronto Jewish Congress — can't keep up with an inflation rate running at about 10% to 12%.

"United Way was only able to promise us a 4.2% increase over last year's allocation," he says.

"We will have to bite the bullet on certain programs, or everything gets watered down," he says. "Nothing reaches its potential, and the staff burns out."

He said he will explore "creative ways" to meet needs being augmented by such pressing issues as family breakdown and de-institutionalization.

With a divorce rate of one in three in Canada, Wolfe raised the problems associated with the "re-constituted family."

"Although the divorce rate is climbing," he says, "people haven't given up on marriage. In fact, they re-marry almost as fast as they divorce.

"As a result, step-parenting has become a complex problem for children, grandparents — and even schools."

But it's not just the area of divorce that is giving agencies its toughest trials. Youth and the aging are going through their own ordeals, he says.

De - institutionalization of the aged, mentally and physically handicapped, emotionally disturbed and even criminal offenders, has placed an additional burden on the already strapped agencies, he comments.

The idea is to normalize, to place people in group homes, but the key to the success in such a program is the backup of social support services, trained staff and the dollars to implement the program, he says.

Ideally, Wolfe would like to place continued emphasis on the prevention side of social service. He supports the concept behind the JF&CS family life education program which attempts to give the normally functioning person such skills as parenting and inter-acting with spouse and in-laws. The program, in fact, is geared for all ages and embraces a wide range of issues confronting all families.

While he concedes that an ounce of prevention is often worth a pound of cure, he says, if dollars are short, "you have to help the kid with tzuris first.

For the moment, however, Wolfe is facing no such tough decisions. He says his personal priority as the new JF&CS chief is first to learn the ropes.

Wolfe's goal is "to make the bucks go as far as they can go without fatiguing his staff, and yet maintain the level of service the community has come to expect from JF&CS."

Says it's an obligation to oppose all bigotry

KITCHENER — It is an obligation to oppose bigotry of all kinds, irrespective of those who it is aimed against, Alan Rose, executive vice-president of Canadian Jewish Congress, told 300 attending a Canadian Council of Christians and Jews dinner held in Kitchener recently.

Joyce Strauss, co-chairman of the CCCJ in the Kitchener-Waterloo area, said the dinner, which was part of an "ecumenical happening" with United Church members, was "a terrific success." Representatives of Mennonite, Indian, Salvation Army, United Church, Muslim, Catholic and Jewish communities participated in the affair.

Rose said that anti-semitism and bigotry "are an attack on democratic values" and that in no country where there is anti-semitism is there a society that is libertarian.

He warned that the growth of extremist groups have to be watched and should not be overly publicized.

In a period of economic contraction, Rose added, the hatemongers come out and consideration should be given whether the sections in the criminal code dealing with incitement to hatred should be strengthened.

Rose said CJC believes there must be an entrenched charter of fundamental human rights for all Canadians. In this context, Congress has been pressing for the needs of certain constituencies, including women, disabled, native peoples and the blind, he said.

Rev. Patrick Smyth, chaplain at St. Mary's High School, spoke about the violations of human rights in the world. "Where the rights of any group are violated, my religious group is also violated. It is not them and us but we," he declared.

He spoke also about the "misconceptions and misunderstandings" that have existed between Jews and Christians. One example he cited is taken from the law of retaliation in Exodus calling for "an eye for an eye. . . ." From this, he said, "we have the misconception that the God of the Jews is harsh while the Christian God is loving."

He referred to the "long memory" of Jews and expressed the opinion that it is "important for them to realize a voice may be more necessary in the present than remembrance of the past." And in this regard, he spoke of the accomplishment of the Israelis at Entebbe and the actions of members of the Jewish Defence League as contrasted to those who complain that The Merchant of Venice and the Passion Play are anti-semitic.

Rev. Bob Rumball, executive director of the Ontario Mission of the Deaf told the audience about the need to communicate, which he said involves not only talking, but listening, learning and applying.

During the dinner, Dr. Victor Goldbloom, executive director of the CCCJ, presented a "good servant medal" to Marie Collins, who was cited for her community work.

The idea for the dinner arose after Joyce Strauss was informed about a group of United Church ministers who met a few months ago to discuss the presence and publicity of the Ku Klux Klan in the area.

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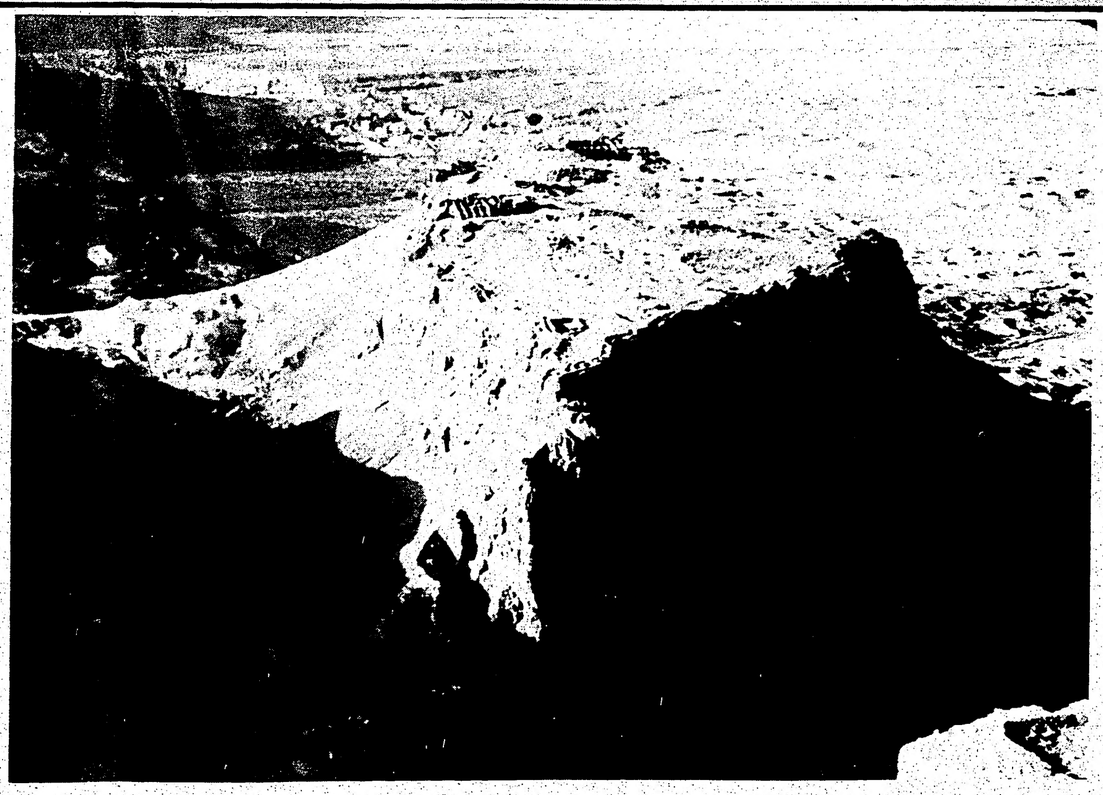

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Beth David, B'nai Israel Beth Am Synagogue, 55 Yeomans Road.
Starting Thursday, May 7, at 8 p.m. at the Synagogue and continuing for six consecutive weeks.
For information and to register call J.F.C.S. 781–1592, ext. 244.
This program is being conducted as a co-operative venture of Beth David, B'nai Israel Beth Am Synagogue and the J.F.C.S.

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This program is being conducted by a group of orthodox congregations in co-operation with the J.F.C.S.

Organizations and People

Shul helps in fight for women's rights

By BEVERLEY STERN

TORONTO —

Denise Altman, recently chosen as president of Congregation Habonim, is believed to be the first woman president of a Conservative synagogue in Toronto.

Altman says the synagogue has "pioneered in the struggle for women's rights."

About 15 years ago, Habonim started admitting women to the minyan and holding bat mitzvahs. Subsequently, women were admitted to participation in all religious ceremonies, and for the first time last year, Altman held the Sefer Torah on the bima. To her knowledge, this has not been done in any other Conservative synagogue.

Rabbi Reuben Slonim, who is the spiritual leader of Habonim, also endorses the ordination of women as rabbis. But Altman adds: "No woman should get any job just because she is a woman. If she fulfils the criteria, she should have the same opportunities."

Altman, who took the job as synagogue president because she felt she was "as qualified as anyone else," has been a vice-president for the last three years, and a member of the synagogue for the last 20 years.

A congregation with 208 families, Habonim is a "do-it-yourself" synagogue, says Altman. "Our members make a real commitment because there is no paid staff."

Instead, people like Altman, who makes the bookings for all the simchas, pitch in doing the work of director and shamas, prepare the bulletin and organize activities for the youth and school.

The school, which operates for two hours on Sundays, prepares students for bar and bat mitzvah with a program of Jewish studies, Hebrew, customs and holidays, Bible and history.

Of Rabbi Slonim, who has held controversial views on Israel and the Jewish community, Altman concedes that "he steps in where others fear to tread."

But she is quick to defend him. "We're fortunate — even blessed — in having someone who makes us think. So many other rabbis get by without saying anything but platitudes.

"Rabbi Slonim raises fundamental issues for

Denise Altman

Jews today. Sometimes, it hurts to be as objective as he wants us to be, but he has standards that have to apply to Jews in the Diaspora and Israel as well as to anyone else," she says.

Altman, who came to Canada in 1948 with sisters, was born in Wimbledon, England. She met her husband, Alfred, after he was released from a Canadian internment camp for German refugees. Alfred was one of the German Jewish youth brought out of Europe by Britain only to be sent to Canada where he was detained for the duration of the war.

She has since shared in every facet of the family business, Altman Contractors Ltd., for the last 28 years. Altman now juggles a busy schedule as mother of two children, businesswoman and community volunteer.

A member of the Jewish Cultural Council of the Ontario Region of Canadian Jewish Congress, she earlier found time to be active on behalf of the New Democratic Party and North York Home and School Association.

She laughs at articles which mark today's woman as a miracle of organization. "I do what I can, when I can, in the best way I can," she says simply.

Although a strong proponent of women's rights, she admits to being troubled by men and women "who abdicate their parental responsibilities." She is not one of those who thinks the day care centres can provide the necessary role models for children to emulate.

"I'm old fashioned," she says. "I think that when the kids come home from school, they want a parent to come home to."

Nevertheless, she admits, her own two children, Jacquelyn, 19, and David, 16, have sometimes had difficulty accepting her busy schedule. "It's particularly hard on the younger one."

As for Jacquelyn, she just completed a term as international president of B'nai B'rith Girls — and seems likely to follow in the footsteps of her busy mother.

Memories can't be left to fade; sacrifices helped make Israel

By DANIEL ACKS

TORONTO —

The memories cannot be left to fade, nor can the vigilance against anti-semitism ever abate, Syd Sears, president of the General Wingate Branch of the Royal Canadian Legion, told a capacity testimonial dinner in honor of past president Dave Elie last week at Beth Sholom Synagogue.

"I want to emphasize," declared Sears, "that if it wasn't for the sacrifices of Jews during World War II, there would be no State of Israel and no talk of the Holocaust. Too many people sell their sacrifices short. We must continue to be tough and not let anyone denigrate us ever again."

The dinner served to recognize Elie's idea in 1977 and eventual implementation of a cenotaph on Mount Sinai cemetery grounds commemorating those Jewish servicemen who died overseas during the war. There are almost 450 names to be inscribed on the structure and, depending upon financial support, plans are currently under way to bronze each name permanently on the cenotaph.

"Jews are traditionally taught to respect the memory of the dead," Elie told The CJN. "The cenotaph will give families an opportunity to pay respect to those relatives who never came home. We must also remember," he continued, "that the Israeli soldier presently fighting still needs our moral as well as financial support. A soldier has to know that people remember."

Harvey Lister, a past president of the Wingate branch, presented Elie with a plaque on the branch's behalf honoring Elie's work for the cenotaph and Israeli soldiers.

As part of the General Wingate Branch's pledged support to the Welfare of Soldiers in Israel, the first $2,600 — completing an initial pledge of $6,000 — obtained from funds raised from the dinner's proceeds, will be sent overseas. It is hoped that the remaining funds will aid in the cenotaph's completion, which has been slowed by scarce finances.

The cenotaph matsevah, designed in the shape of an artillery shell split into four sections, each standing 8 feet high, remains a unique structure in the landscape of the Mount Sinai cemetery. A Star of David, supported by a central marble column, crowns the structure, and it is upon this column that the names of the Jewish soldiers will be inscribed.

Sears expressed concern to The CJN of the "growing complacency" among individuals that "the Nazis really weren't so bad," or that the Holocaust was an exaggeration.

"When I arrived in the European theatre of war, I was told never to identify myself as a Jew if captured, since my safety under the Geneva Convention couldn't be guaranteed. Anti-semitism arose in the past because of tough economic conditions and these same conditions can breed the same situation time and time again. We know the fallacies of humanity," stated Sears, "and it can happen again today."

(Howard Levitt photo)

Dave Elie [left] receives plaque from Royal Canadian Legion Branch 256 [General Wingate]. Making presentation is former Branch president Harvey Lister.

Israel Day celebrations

TORONTO —

Toronto's Israel Independence Day celebration, scheduled for May 6, will highlight songs by Duo Reim.

The versatile duo, whose name means "friends," has gained recognition through its participation in the Israel Chassidic Song Festival and tours throughout the world. Singing contemporary songs in Hebrew and Yiddish, the duo is considered one of Israel's top performing attractions. Among its best known songs are "Od Yeshamah" and "Yedid Nefesh."

Duo Reim — Benny Rosenbaum and Yisrael Gottesdiener — joined forces as an entertainment team soon after completing military service. They have recorded 15 albums.

The annual Yom Ha'atzmaut celebration is sponsored by the Canadian Zionist Federation, and will be held at the Beth Tzedec Synagogue beginning at 8:45 p.m. The festivities are preceded by a remembrance service at the Shaarei Shomayim Synagogue at 7:45 p.m.

Admission price for the Independence Day celebration is $2.50 for adults and $1 for children and senior citizens.

Duo Reim at Yom Ha'atzmaut celebrations, May 6.

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Guest Speaker: PROFESSOR THEODORE H. FRIEDGUT,
Department of Russian Studies,
Hebrew University
Panelists: PROFESSOR EMIL FACKENHEIM,
Department of Philosophy, University of Toronto
GENYA INTRATOR,
National Chairman,
Canadian Committee for Soviet Jewry
Moderator: RABBI HENRY HOSCHANDER
Chairperson: JUDITH BLOOM
Tuesday, April 21, at 8p.m.
SHAAREI SHOMAYIM SYNAGOGUE
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PASSOVER GREETINGS
from the
Jewish Community Centre of Toronto
Wilfred Posluns, Chairman of the Board
Bernard S. Dales, President
Sid L. Brail, Executive Director

COMING EVENTS
בית צדק BETH TZEDEC

SUN., MAY 3 — 8 – 11 P.M., YOM HA'ATZMAUT CELEBRATIONS featuring AHUVA SHAI and 3-piece band. $5 cover charge. (Refreshments available at minimum charge.)

WED., MAY 6 — YOM HAZIKARON – REMEMBRANCE DAY for the fallen Israeli Soldiers. Special Service during Shacharit at 7:45 a.m.

THURS., MAY 7 — 7:45 A.M. Regular service 9 a.m. YOM HA'ATZMAUT – ISRAELI INDEPENDENCE DAY SPECIAL SERVICE AND BREAKFAST. Guest Speaker: CHAIM DIVON, ISRAELI VICE-CONSUL TO TORONTO. Cost: Adults, $2.75; Children under 12, free.

8 P.M., BETH TZEDEC MEN'S CLUB presents YOM HA'ATZMAUT CELEBRATION AND CONCERT featuring THE TEME KERNERMAN DANCERS, and entertainers, LEONID KARPINSKY and LEAH ZIEGLER. Admission $2.

SUN., MAY 10 — BETH TZEDEC SISTERHOOD presents the Fourth Annual MOTHERS' DAY LUNCHEON AND FASHION SHOW, featuring fashions from VIVIAN'S BOUTIQUE. Cost: $14. Reservations: 781-3511.

WED., MAY 13 — 8:30 P.M., DISTINGUISHED PHILOSOPHER PROFESSOR EMILE FACKENHEIM TO BE PUSITZ LECTURER. Topic: ISRAEL AND THE DIASPORA: OUR PRESENT DOLDRUMS IN PERSPECTIVE. Everyone welcome. No charge.

PLEASE NOTE: — FRIDAY, MAY 22 – THURSDAY, MAY 28 - Beth Tzedec Second Annual ADVENTURE IN LEARNING with DR. NAHUM SARNA.

Passover Exhibit now in the Museum which is open to the public each afternoon from 2 to 6 p.m. and Sundays 10 a.m. to 3 p.m. Also, the works of MOSHE BAR-AM will be exhibited at the BETH TZEDEC MUSEUM from MAY 4 to JUNE 15.

SUMMER FUN FOR CHILDREN, a project of BETH TZEDEC SISTERHOOD, providing professional supervision for the 2 1/2-4 year age group at a cost of $25 per week. July 6 - August 14 from 9:30 a.m. to 12:30 p.m. Further information, 781-3511.

FRI., JUNE 19 – SUN., JUNE 21 — BETH TZEDEC MEN'S CLUB announce THE KALLAH AND LAYMEN'S INSTITUTE. Only a limited number can be accommodated, so do reserve early. Adults: $80 - Children under 15: $40. Call the Synagogue Office, 781-3511, Leslie Lewis, 368-7382 or Ben Litvak, 782-6458. Enjoy a rich weekend experience of worship, study, fun and fellowship at MAPLE LAKE LODGE, PARRY SOUND.

Community Commemoration
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Presentation of "Righteous Gentile" Awards
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PUBLIC IS INVITED

Extremism called threat to Jews

By BEN ROSE

TORONTO —

Jews must resist the temptation to become part of the religious fanaticism that is sweeping the western world, otherwise our survival as a people with its own religion will be in doubt.

This was the main theme of a recent address by Rabbi David Polish at Holy Blossom Temple during the second annual Holy Blossom-Beth Tzedec Institute. Rabbi Polish, a leading Reform scholar, is past president of the Central Conference of Reform Rabbis. His topic was "Jewish Religion in Fanatical Times."

The need to resist the overtures of religious extremists is as important to the Jewish people, Polish said, as making peace with the Palestinians.

Polish said he was concerned by the number of "buddies" in Jewish life claimed by George Falwell, leader of the Moral Majority movement in U.S. "Unfortunately, on the crudest level, some Jews are willing to trade off with anything in return for support of Israel's position," he said. "Falwell has become a household word, a Zionist supporter. He was given an award by Prime Minister Begin and no Jewish leader objected to that award."

Religious fanaticism poses the same danger to Jews whether it comes "dressed in turbans or Brooks Brothers suits," Polish stated. "The advocates of religious irrationality expound it with love, but if that fails, then with the sword."

He noted that North American Jewry has responded well in the face of "shock after shock" imposed on world Jewry, but that a particularly "insidious threat" is posed by religious extremism in the pervasive moral climate of today.

Many Jews are tempted to try "the excitement of psychedelic religion," he said, adding that the pageantry and hype meted out by the religious hucksters is more and more in evidence.

Those who believe in religious liberalism should refuse to play along with those who offer support of Israel in return for embracing their extreme doctrines. "One of the unconscious motivations of the Council of Churches and the Vatican in their positions is that Jews must accept Christianity."

Polish said the key to moral and spiritual renewal for Jews is in the synagogue and the need to build Jewish life around it. "When a nation is morally weak the enemies within are emboldened to take hostages. Judaism rejects the notion that the only morality is the social morality."

Polish lamented the fact that "certain Jews in depressing numbers" are in the avant guarde of forces threatening destruction of society. "For example," he said, Los Angeles is the pornography capital of the world and some of the leaders of that industry are Jews. Is this matter on the agenda of world Jewry as a problem to be faced? No it is not. But it should be, for it can be used against us, as it was in Spain."

Jews have no need to succumb to the entreaties of "the moral majority," he said, "because Jews are never meant to be in the majority. We march to a different drummer, and for us it is right to be out of step. We are, indeed, the smallest of peoples."

Survivors' children involved in project

TORONTO —

For most of his young adult life, lawyer Ephraim Fiksel, 31, tried to block out the stories of his parents who were survivors of the Holocaust.

With the aging of his parents and that generation of survivors, Fiskel finally confronted the reality of life. He began to ask himself if what his parents went through should be forgotten. And what could be done in a very concrete way to set up facilities for a special library-resouces centre on the Holocaust.

Fiskel joined the Holocaust Remembrance Committee of the Toronto Jewish Congress. He found he was just one of many children of survivors who held similar ideas.

Eric Gertner, 30, another lawyer, was also interested.

To promote their ideas of a resource centre, and to reach out to get more children of survivors involved, Fiksel and Gertner recently launched an HRC outreach program called An Evening of Exploration, at the Beth Emeth Synagogue.

The program featured a film called "In Dark Places," which demonstrated how children of survivors in California attempted to come to terms with the Holocaust.

In interviews with their parents and noted writer, Susan Sontag, the children recorded the events of the Holocaust as experienced by their families. Since one of the children was a performing artist, he filmed a group of young adults dramatically portraying Holocaust events.

Fiksel said he would like to see a totally independent section of the Jewish Public Library devoted to periodicals and literature of the Holocaust, a memorabilia collection, and also, an audio-visual record of survivors' experiences.

His aim to get more children of survivors involved in the project. Clearly, said Fiksel, he is not interested in getting people together for an encounter or therapy session.

So far, he said, he has had more response from youth who are not children of survivors.

Those interested in Fiksel's project can call Ruth Resnick, Holocaust Remembrance Committee at Congress. The phone number is 977-3811.

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At the St. Louis meeting Morris G. Mast, Professor of Food Science at Pennsylvania State University who conducted this research with Assistant Professor of Food Service Joe Marie Powers, stated for the record that kosher chicken lasts longer in the refrigerator than other chicken. Also, the coating of salt helps to cut down the bacterial count.

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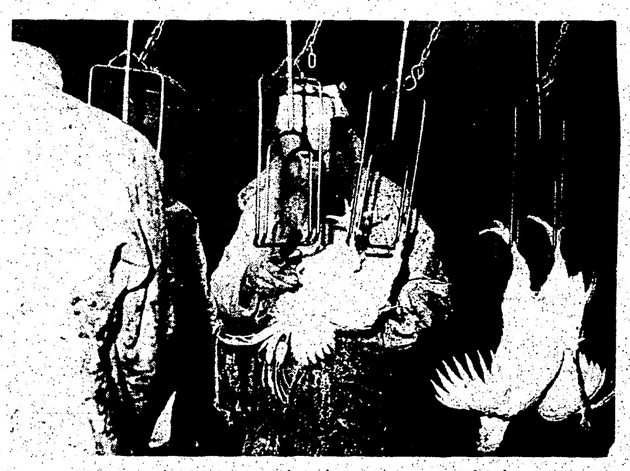

Reb Yaakov Katz, shochet at Marvid plant. —Rabbi Katz is a mechutin of the Grand Rabbi of Tosh.

A few photos on this page show how efficiently and earnestly MARVID POULTRY OF MONTREAL observes the laws of kashrut as well as the most modern health regulations. No wonder Stroli's Kosher Food Centre has become synonymous with the most tasty poultry ever prepared anywhere — under hygienic conditions which cannot be matched.

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Watch for Family Tabloid, May 14 issue

Arts

Jewish alcoholism - an unexplored field of study

Statistics reveal many Jews drinking too much

books

By BERNARD BASKIN

Alcoholism and the Jewish Community
Edited by Allan Blaine
Federation of Jewish Philanthropies of New York, $17

A generation ago major hotels in the New York area were reluctant to book Jewish meetings or functions because there was so little drinking. In the 70s, however, hotel banquet managers were soliciting Jewish business. As one of them stated to a prominent New York rabbi, "Now your people drink as much as Gentiles."

Statistics indicate that many Jews are now drinking too much. Increasingly, Jews are falling victim to the ravages of alcoholism.

All of this is surprising because for many years the myth has prevailed that Jews are just not susceptible to the great "North American disease." It was part of the conventional wisdom that Jews were somehow mysteriously immune.

The German philosopher Immanuel Kant wrote: "Women, clergymen and Jews do not get drunk. As a rule they at least carefully avoid all appearances of it because their civic position is weak and they have need to be reserved." Kant would be shocked by how things have changed.

Another widespread fallacy is that because Judaism makes use of wine for religious rituals, sobriety is encouraged and inebriation is rare.

Most of the writers in this disturbing, groundbreaking book take the view that with the increasing secularization of the Jewish community — and the participation of the Jew in the mores and behavior patterns of Western society — the same problems that confront the general community are now our own.

One of the reasons that alcohol abuse among Jews is as yet an almost unexplored field of study, is because of the "denial" of the Jewish alcoholic that he is, indeed, an abuser. The Jew, constrained by centuries of admonition concerning drunkenness, simply denies his problem

Dr. Sheldon Zimberg, a noted psychiatrist, writes: "Alcohol problems will increase when Jews lose their Jewish identity through less involvement with tradition and religious practices, or in situations where it is difficult or impossible to maintain a Jewish identification, especially in the military or in college."

The basic finding that emerges from the book's varied papers that cover every aspect of the question including the role of the rabbi and the synagogue in combating alcoholic disease — as well as a number of poignant personal accounts by Jewish alcoholics — is that no amount of denial, indifference, apathy or ignorance will make this problem go away or bring it to a solution.

Dr. Louis Birner, in his article on "The Rabbi and the Alcoholic Congregant," suggests: "For a rabbi to dismiss the reality of alcoholism in his congregation is not only denial, but is also foolishness."

The Jewish tradition makes use of wine on Sabbaths and festivals. At the Passover seder every Jew is expected to drink four cups of wine. The only obligation to get drunk is on Purim, when a man must become so intoxicated that he is unaware that he is blessing Mordecai or cursing Haman. The Jewish commentators agree that this Talmudic suggestion is not to be taken seriously.

The partaking of spirits is a basic tenet of chassidism. Feelings of sadness are to be avoided as a sin. However, chassidim shun private drinking and the chassid who cannot hold his liquor is despised.

Where drinking is concerned it is true to say that Judaism steers a middle course. Drunkenness is regarded as shocking, but a complete rejection of alcohol is not advocated. Undoubtedly, it was felt that the restraints of good sense, religious commitment, and community pressure would prevent the evils of excessive drinking.

"Alcoholism And the Jewish Community" is a helpful and timely reminder that we are confronted by difficult and hitherto unrecognized problems. They must be honestly and courageously faced.

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Yiddish play is performed magnificently - actors make Kasrilevke shtetl come alive

By BEN ROSE

TORONTO —

It is good to be reminded that theatre doesn't depend on million dollar sets and special effects. It can be done by good actors on a bare stage if they have the right words and know what they mean.

When the words are from Sholem Aleichem and that throaty vintage Yiddish is spoken by three fine actors from Habima, the national theatre of Israel, theatre magic does result. It did for 800 people who attended a performance of "Die Kleine Mentchalach," adapted and directed by Eliyahu Goldenberg, at Adath Israel Congregation.

The three actors are Shmuel Rodensky, Shmuel Segal and Shmuel Atzman. These three are so tuned to each other's words and gestures that they appear to be responding to the baton of some unseen conductor.

If Sholem Aleichem wanted to show the pettiness and generosity, the skepticism and naivete, the kindness and meanness of the Jewish people in the mytical shtetl of Kasrilevke, he can rest in peace. The three Shmuels do it magnificently.

Only one thing was lacking to make this matinee performance a perfect afternoon of Yiddish language theatre, and that was some visible connection between the actors on stage and the audience. Despite the power of Sholem Aleichem, and the reputation of Habima, a Toronto audience does deserve some recognition that it exists and that the performance is not somewhere in space.

The company provided no programs for the audience and no introduction of its members from the stage. Even a word of welcome from the local Yiddish theatre committee would have helped.

Offstage, Shmuel Segal, who plays the hapless women in the sketches, is a gnome whose size belies the magnificent bellow he produces on stage.

"For many years Habima refused to do anything in Yiddish in Israel," Segal told The CJN in an interview. "But recently we did Die Kleine Mentchalach in Tel Aviv in Yiddish, supposedly for the tourists. But it was a great success with everyone."

The three Shmuels have given this production in many cities of Europe and have just finished engagements in New York and Miami. The evening before their Toronto appearance, they were in Montreal where a sellout crowd of 1,500 attended. Their European and North American tour is now ended and the three actors left Toronto to head back to other acting roles in Israel.

A full company of Habima, about 25 actors and 15 others, will be in Toronto May 24, 25 and 26, to give three performances, in Hebrew, of a "A Simple Tale," by Shai Agnon, at the St. Lawrence Centre as part of the Toronto Theatre Festival.

Pokorn exhibits sculptures of women with sharp edges and adds humor to others

By ANDREA PARKER

TORONTO —

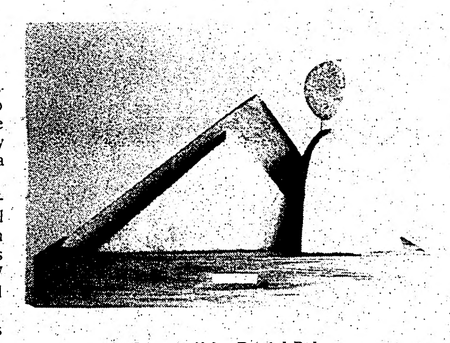
The women's legs, sculpted in limestone to form two triangles, are positioned so that they seem to resemble part of a chain of mountains.

This figure, called "Serenity," is one of Daniel Pokorn's sculptures on display at the Edwards Gardens Civic Centre, 777 Lawrence Ave. E., until April 29.

Pokorn has divided his show into three sections, the largest being dedicated to women and called "In Celebration of Modern Eve."

The arch of the legs and the smoothness of the head of Serenity makes an interesting comparison with a more abstract piece in another section called "Sun and Mountain #33," which depicts a gray-green rock arching into purple caps (amethysts) and a smooth, flat stone symbolizing the sun.

Pokorn, who was born in France, originally exhibited his series of Suns and Mountains in 1980, which he created "to capture the natural beauty of some Canadian landscapes."



"Serenity" by Daniel Pokorn

Figures of women with "contrasting curves and sharp edges" are the main display in the current exhibition in Toronto.

Pokorn pointed to his favorite, an alabaster and marble piece appropriately entitled "White Lady." The arms of this woman are folded luxuriously over her head, leaving no doubt that this figure is sensual and feminine.

And Pokorn, said, "it is simple, yet effective."

The sculptor, who arrived in Canada in 1968 after teaching art in Tunisia under the French government's program of cultural and technical cooperation, injects a touch of humor into his show with a series of oddly arranged sculpted faces.

"Sensuous Bertha," with her protruding lips, placed lopsided somewhere near the middle of her face, could almost be a satire on Pokorn's more elegant depictions of women.

And "Keeping an Eye on You" made from alabaster, steatite (soapstone) and oak has a protruding blue eye that never seems to stop following the viewer for a moment.

Pokorn said he works with Carrara marble, the same type used by Michelangelo, pink and translucent alabaster, red sandstone, green steatite and serpentine, and occasionally, stones from the Bruce Peninsula.

His work is represented in private collections in Canada and France, and, he said, he has some of his pieces on display in the French consulate in Toronto.

Adv. Adv.

Leisure Pleasures

By VIVIENNE MUHLING 481–6434

LOOK BACK IN ANGER, John Osborne's brilliant drama, just opened at YPT, is as relevant now as when it was first hailed as "best young play of it's decade." You must see Peter Moss's outstanding production — and take your teenagers (or send 'em) too. Phone now for times and tickets: 864–9732, Young People's Theatre Centre, 165 Front Street East.

* * * * * * * * * *

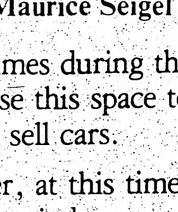
Martin Sherman's powerful drama BENT is an awesome theatre experience I urge you to share. Richard Monette stars as a homosexual who feigns Jewishness to ease his lot in a 1930's nazi camp. Ernest J. Schwartz directs. 8 p.m. Tuesday-Friday, 6 & 9:30 p.m. Saturday, 2 p.m. Sunday. Reservations: 535–0591 and 481–6191, Bathurst St. Theatre (S. of Bloor).

* * * * * * * * * *

Box office now open for IT ALL ENDS UP IN A SHOPPING BAG, Leah P's contribution to Toronto Theatre Festival, starring it's author Paul Kligman, directed by Sean Mulcahy. This wry tale of the relationship twixt Jewish immigrant father and son will strike a chord in you. Information & reservations: 630–6752. Leah Posluns Theatre, 4588 Bathurst Street.

* * * * * * * * * *

LET MY PEOPLE COME is still playing to sell-out houses, so the run's been extended. Best to phone well ahead for this critically acclaimed nude musical, playing 9 p.m. Mon.–Thurs., 8 & 10:30 p.m. Fri. & Sat., 1 hour earlier for the topnotch dinner/show package. For reservations please call: 598–3013. Basin Street Cabaret, 180 Queen Street West.



Maurice Seigel

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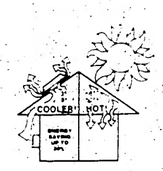

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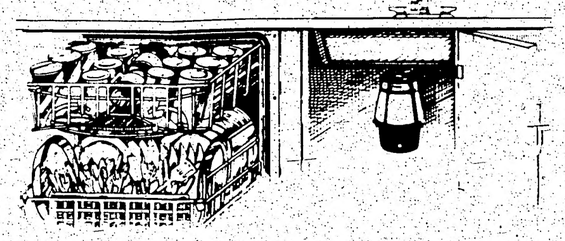

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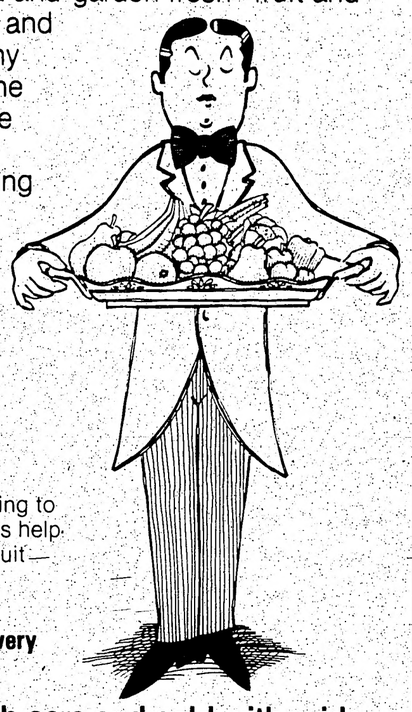

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Chazzanim raise money for scholarship fund with outstanding evening of entertainment

music

By RICK KARDONNE

TORONTO — Duet performances, whether bi-vocal or single voice with flautist Shelley Ackerman, highlighted the Toronto Council of Chazzanim's recent Toronto Cantorial Scholarship Fund concert at Adath Israel. All the duet performances displayed polished skill and, in terms even ultimately more memorable, a unique inspiration of interpretation.

Skilful bi-vocal arrangements by Charles Heller transformed an often-heard nigun medley ("Bim Bam-Shalos Seudos Nigun") into a memorable work performed by Cantors David Bagley and Louis Danto. The fugal style provided constant interest in both the fast rendition of the original tunes and the counterpoint recitative sections.

The other significantly creative vocal arrangement was that of Cantor David Kusevitsky's "V'Chol HaChayim," performed by Cantors Eliezer Kirshblum and the new Beth Tzedec cantor, the South African-born Paul Kowarsky. Here, a minor-thirds style usually associated with the popular-oriented Barry Sisters, was placed in a much more formal context and, thanks to a deliberately heart-tugging emotional interpretation, succeeded completely.

Of the vocal-flute duets, the most exciting (and probably the highlight of the evening) was Ben Steinberg's flute-vocal arrangement of the familiar Sephardic chant "Yom Zeh l'Yisroel," authentically performed by Cantor Danto. Here again, a popular folk song was adapted to a more classical-liturgical context. Again, the result was successful by magnifying the song's original intent, both harmonically and spirit-wise. The overall result was thrilling!

The other flute-vocal duet was Cantor Kowarsky's performance of A. M. Himelstein's "Essa Einai," which was musically the most interesting non-folk-based selection of the concert. This composition contains two soaring melodies, first in a minor key and then in a major key. The fine flute counterpoint gives the minor key melody a haunting quality and enhances the subsequent triumphant quality of the concluding major key work.

The solo vocal works (all ably accompanied by Philadelphia-based Cantor Daniel Gildar) included "Ribono Shel Olam," by I. Fuchs and Louis Danto, performed by Cantor Danto (featuring a free form emotional intensity), the dramatic, forceful "Avinu Haav Harachaman" by Karogotsky and David Bagley (performed by David Bagley) and David Kusevitsky's "Eilu Devarim" (also performed by Bagley) and "Rabbi Chananya Ben Akashya" by N. Mendelson and Cantor Ben-Zion Miller (performed by Paul Kowarsky).

Choir participation by the choirs of Adath Israel (under the direction of Cantor A. E. Kirshblum) and Shaarei Shomayim (under the tight, challenging direction of Dr. Harvey Erlich) greatly enhanced the evening.

The nice fugal vocal counterpoint by the Shaarei Shomayim choir (with Cantor Harold Klein) in "Uvyom HaShabos" (by M. Macheenberg) was especially admirable when one takes into account the youth of this ensemble. (Cantor Klein also performed, as a soloist, A. Singer's "A Yid Darf Gehn in Shul").

The spirited identifiable melodies of "Amar Rabbi Elazar" were also confidently yet sensitively performed by the Adath Israel choir under Cantor Kirshblum's direction.

Shostokovich work well received at temple concert

TORONTO — A spectacular performance of Shostokovich's "Sonata Opus 40 in D Minor" highlighted the April 5 concert at Holy Blossom of cellist Vladimir Orloff during the Association of Jewish Seniors memorial tribute to its founding president, Dorothy Klein.

It's much to the credit of the Odessa-born, Bucharest-raised Orloff (now professor at the University of Toronto's faculty of music) that he chose to perform this challenging, significant work, which combines progressive harmonies with lyrical grandeur. From the wide-ranging melody of the first movement to the fiery excitement of the first Allegro and the majestic, lyrical counterpoint of the Largo, Orloff's total-command conceptualization constantly held interest.

With the panoramic exuberance of the fast finale, Orloff's performance (superbly complemented by the flawless rendition by Lydia Wong of a difficult piano part) brought the capacity audience to bravos.

However, his inclusion of Schubert's "Ave Maria" in the context of such an event, with this overwhelmingly Jewish audience, struck me as peculiar. If he had also included (for example) a Bloch Jewish-subject cello piece, the choice of this Schubert testimony of sincere Catholic devotion would have been more permissible, under the principle of ecumenism. As it was, given the nature of this audience and the purpose of this event, this musical choice, within an otherwise secular program, smacked of Jewish self-denial.

A tenderly sensual interpretation of Chopin's "Etude No. 25" (arranged for cello by Glazunov) was the other memorable high point of Orloff's recital.

* * *

THE YUVAL TRIO: Israel's Yuval Trio is one of the very best chamber ensembles in the world because it retains that all-important sense of passionate intensity on the part of individual performers (Jonathan Zak, piano; Uri Pianka, violin; and Simcha Heled, cello) who in many other similar groups today, tend to become too refind for the sake of a supposed "ensemble" approach.

I believe that the whole equals the sum of its parts, and by allowing the parts to flourish to the hilt, the whole sound is that much richer.

The Yuval Trio rose to fame when it performed Beethoven's "Triple Concerto" with the Baltimore Symphony in 1979. It has since played this monumental work with the Israel Philharmonic (of which violinist Uri Pianka is concertmaster), the Frankfurt Symphony and the Sinfonica Brasilera.

Their St. Lawrence Centre Town Hall appearance April 2 was a thrilling musical experience that reached a peak with the performance of Brahms' "Trio in C Major," and Smetana's "Trio in E Minor."

May I suggest however, that, in the future, the Yuval Trio feature at least one Israeli contemporary composition in its repertoire, even if it is to be commissioned. Israel has some outstanding contemporary composers. Its link to overseas exposure is through the tours of such groups as the Yuval Trio. The public relations effect of such presentations, portraying Israel as the dynamic cultural creative centre it is today, would be considerable.

Glick's 'Music for Passover' slated for Holy Blossom

TORONTO — **Srul Irving Glick's "Music for Passover" will be premiered at Holy Blossom Temple on April 24, featuring Cantor Benjamin Maissner.**

This is one of a series of compositions by the well known Toronto composer which has premiered lately. Last February, his "Piano Concerto," featuring his wife, Dorothy Sandler-Glick, was premiered with the Hamilton Philharmonic and broadcast over CBC a month later. In Winnipeg, his "Four songs for Tenor and Orchestra" was premiered, starring Metropolitan Opera tenor William Neel.

"I Never Saw Another Butterfly," based on the writings of children murdered by the Germans during World War II at Theresienstadt camp, was premiered Jan. 9 and 10 — also in Winnipeg — and was broadcast over CBC radio in February.

Probably the most significant of his new works will be the world premiere of his "Viola Concerto," on June 13 at the Walter Hall (Edward Johnson Building of the University of Toronto). One of the world's greatest violinists, Israel-born Toronto resident Rivka Golani-Erdesz, will be the featured soloist. Conducting the Viola Congress Orchestra, specially assembled for the International Viola Congress, will be Israel-born Uri Mayer, who currently conducts the Edmonton Symphony.

Glick's prodigious output can probably be attributed to his philosophy, expressed in Canadian Composer several years ago that, in his quest to be a universalist he has found "my greatest contribution as a human being is to be able to say something particular, and by saying that thing particularly, I actually reach the people universally . . ."

Glick said in the article he is proud of being a Jew and proud of being a Canadian composer who is a Jew. "I bring together my education on two levels in being a Canadian composer and I find that going to my Jewish traditions gives me a strong sense of identity . . ."

If you haven't had the good fortune to hear Glick's earlier premieres, by all means go to Holy Blossom Temple for his Passover program.

Spring Thaw

TORONTO — Spring Thaw, a Canadian revue marking its 25th anniversary, is now running at the Bayview Playhouse to May 9.

The show takes a satirical look at Canada's social and political issues, including such humorous comments on police raids, censorship boards, Stratford, the Canadian film industry, the secession of Saskatchewan from Canada, and the development of the breakfast theatre, said a spokesman for TDM Communications Inc.

Although the show was conceived by Mayor Moore in 1946, it was not produced between 1971 and 1980, said the spokesman.

The revue is produced and directed by Alan Gordon, who was responsible for producing and directing the show last year.

Following the Bayview Playhouse run, Spring Thaw will move to Hamilton Place for performances on May 12 and 13.

For more information call 964-0528.

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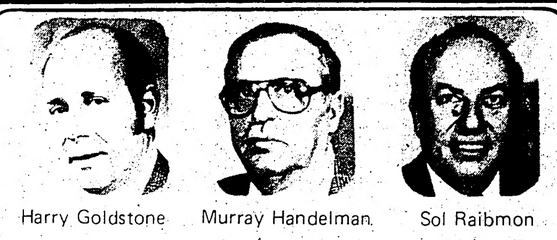

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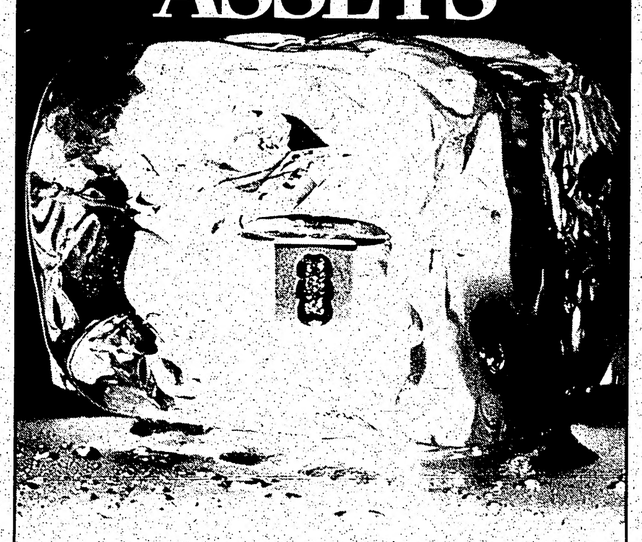

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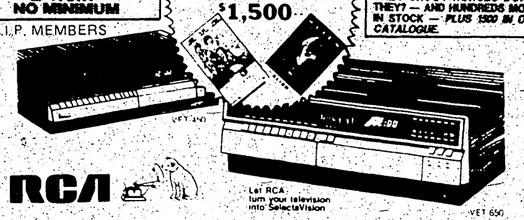

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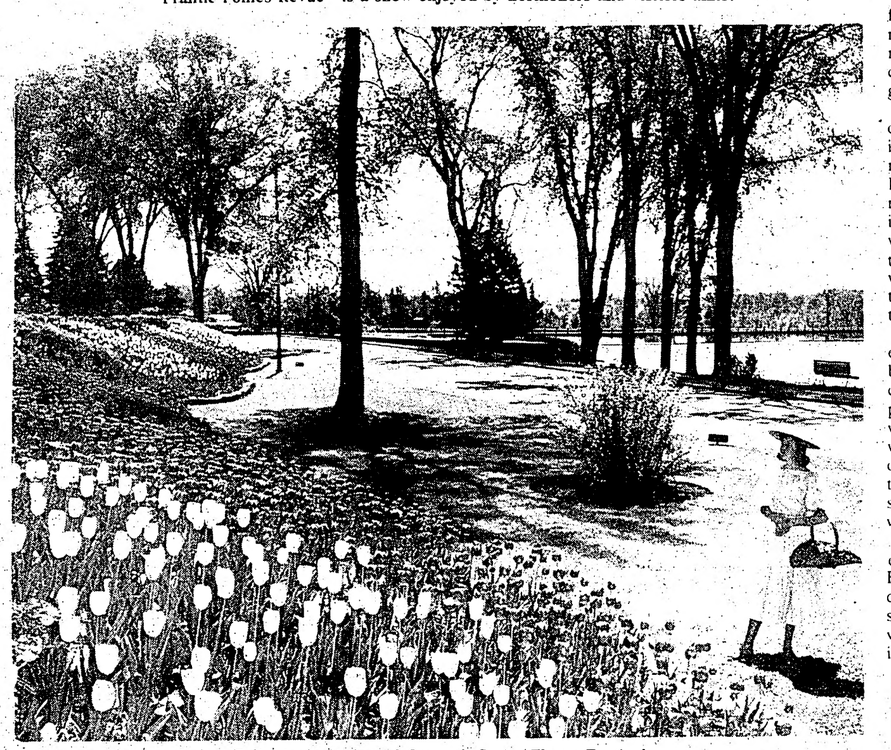

Tulips in the park mark Ottawa's Spring Flower Festival.

Plenty of celebrations throughout Canada

By JAMES MONTAGNES

For those who want to visit various parts of Canada, there will be more than sightseeing this summer. Throughout the country there are festivals and celebrations of all kinds, some in which anyone can participate, others are spectator events. Here is a summary of the major events from coast to coast:

Atlantic Canada

The descendants of Scottish settlers in Nova Scotia live their ancestral heritage. They have a Gaelic College at St. Ann's to learn the language, dances, songs and arts of old Scotland all summer. The first week of August there is a Gaelic Mod at St. Ann's.

Throughout the Atlantic provinces there are highland games, with pipe bands, dance competitions and athletic events such as tossing the caber, a small telephone-size pole. A Gathering of the Clans is at Pugwash, N.S., the last weekend of June.

The oldest sporting event in North America is the sailing regatta on Aug. 5 at Quidi Vidi Lake at St. John's, Nfld. It has been held on the first Wednesday in August for generations.

At Charlottetown, capital of Prince Edward Island, an annual summer festival starts the last week of June and runs all summer with theatrical productions, art exhibitions, concerts and the ever-popular Anne of Green Gables musical play based on the books of that name written on the island early this century by Lucy Maud Montgomery.

In New Brunswick the biggest lobster festival in Canada is at Shediac July 7 to 12, when you can eat your fill of the freshly caught crustaceans. There will be an international festival at St. Stephen the first week of August with parades and dances to neighboring Calais, Maine.

Quebec

Montreal's Man and His World exhibition and amusement park reopens for another season on an island in the St. Lawrence River on June 23 until Aug. 30. There will also be an international flower show on the site.

Quebec City will have its summer festival July 2 to 12 with plenty of band music, theatre and the fun of French-Canadian life. The only rodeo in Eastern Canada is at Saint Tite, a Quebecois version of a Wild West show, from Sept. 5 to 14. There will be an international canoe race of 100 miles (160 kilometres) the last weekend of August from La Tuque to Trois Riveres.

Ontario

Spring starts officially in Ottawa on May 10 with the opening of a week-long Festival of Spring. The city's parks and driveways will be ablaze with tulips, daffodils and hyacinths, gifts from Holland's bulb growers for the part Canada played in Holland's liberation in 1945.

Newest tourist attraction this summer is Canada's Wonderland, a theme park at Maple, just north of Toronto, opening May 23 until late September. The Guelph Spring Festival of music, theatre and ballet at Guelph is from April 30 to May 7. The Shakespeare festival at Stratford is from late June till late October. The annual Shaw Festival will be held at Niagara-on-the-Lake from May 27 to late October, with extra celebrations for the town's 200th birthday.

An International Freedom Festival is at Windsor, opposite Detroit, from July 1 to 4 with fireworks and musical events.

Canada's Indians have the Six Nations Indian pageant at Brantford in a forest setting the first three weekends of August. On Manitoulin Island there will be an 18-tribe Indian pow wow the first August weekend at Wikwemikong.

Toronto's summer festivals include the ethnic Caravan from June 19 to 27, the Caribbean Carabana Festival of calypso music and dancing July 25 to Aug. 4, and the oldest Canadian horse race, the Queen's Plate, at Woodbine race track July 4, attended by Queen Mother Elizabeth.

Western Canada

One of Western Canada's biggest music events is the Kinsmen international band festival and choral competition at Moose Jaw, Sask., in mid-May, with competitors from all parts of North America. At Regina there will be a marching bands competition on June 6.

Canada's largest Icelandic colony near Winnipeg has an Icedlandic festival at Gimli the weekend of Aug. 1 to 3. A Folkorama is slated for Aug. 9 to 15 at Winnipeg with dozens of ethnic groups participating with cultural events and ethnic food. The Frog Follies with frog-jumping contests are at St. Pierre-Jolys, Man., Aug. 1 and 2.

Best known of Alberta's celebrations is the Calgary Stampede, July 3 to 12, with rodeo events and exciting chuckwagon races. At Banff, the Festival of the Arts is from mid-May to Aug. 30 with workshops, drama and theatrical productions. Edmonton has Klondike Days July 15 to 25 with everyone dressing in 1900 period costumes.

Zaniest event on British Columbia's Pacific coast is the international bathtub race, from Nanaimo on Vancouver Island across Georgia Strait to Vancouver on the mainland. Old-style bathtubs powered with outboard motors race across the water, with winners making it in about two hours.

Vancouver has a sea festival July 11 to 18, with parades, salmon barbecues and unusual diving events.

Far North

If you want to play golf under the midnight sun, come to Yellowknife, capital of the Northwest Territories, on June 21. You can also play golf north of the Arctic Circle under the midnight sun at Tuktoyaktuk, world's most northern gold course, in mid-July.

The Yukon goldrush is recalled at Dawson City with the Gaslight Follies and Diamond Tooth Gerties Gambling Hall all summer, with girly shows such as those put on for gold miners at the turn of the century. At Whitehorse, Yukon, there is a similar Frantic Follies during the summer months.

Installing new $2 million fire safety system

TORONTO —

One of the most modern hotel fire safety systems in North America is being installed at the Inn on the Park here, according to Inn owner Isadore Sharp. More than $2 million will be spent on a lengthy list of fire prevention, detection and alarm features designed by two fire consultant firms.

Six guests at the Inn on the Park died in a fire in January; another 65 were sent to hospital for treatment of smoke inhalation. An inquest into that fire began April 6.

"We have learned a great many lessons in the past few months," said Sharp, one of the founders of the Inn on the Park. "When we built this hotel, we met all the safety standards . . . we believed we were safe." He said it is only recently that people have begun to question the safety of modern high-rise buildings.

Prior to the January fire, the Inn had hired fire safety consultants to survey the hotel as a result of other hotel fires in North America.

"Before they had a chance to begin this study, the fire at the Inn on the Park broke out," said Sharp.

Under its current program, the Inn is incorporating measures "that go far beyond both the standards in effect at the time the hotel was built," and the level of safety demanded by today's building codes and fire safety legislation, he said.

Sharp said that according to the report of one fire consultant, Rolf Jensen & Associates, Ltd., "the fire protection features which will be incorporated into this hotel complex exceed the present day code requirements and impart a level of life safety to the hotel complex which is in excess of the level of safety demanded of new hotel complexes being erected today."

The Inn's new safety system turns the whole complex into a security cocoon, according to the plans of both the Jensen organization and Custom Fire Protection Services, which is designing the installation of the actual fire alarm. The existing safety features, together with the new equipment, will be integrated into one system controlled by a state-of-the-art central fire alarm.

The Inn's new fire alarm will be built in Ontario and will be "the most modern in North America," according to John O'Brien, general manager of Custom Fire Protection Services. He said only a handful of hotels or high-rise buildings have comparable fire alarms at the centre of a whole safety system.

The system ties together a network of heat and smoke detectors, sprinklers, alarms, fire hose stations, and a communications operation consisting of emergency telephones and a public address system that can be heard in every corner of the hotel.

One glance at the alarm "annunciator panel" will pinpoint the location of a possible fire, and the panel will follow the path of any fire or smoke so that firemen can be sent to that area and the public kept away from it.

The plans put particular stress on the detection and prevention of smoke since that, and not fire, is the major killer in accidental blazes. The hotel will be peppered with smoke detectors backed up by the less sensitive heat detectors, said Sharp.

The Jensen Report says the smoke detectors will cause vents to close and fans to shut off throughout the hotel's ductwork, so smoke will not be carried through the hotel by the air conditioning or heating systems.

A major change being made to control smoke is the pressurizing of hotel stairwells. (Four of the deaths at the Inn on the Park occurred in one stairwell.)

In addition, the hotel elevators will have "vestibules" built around their doorways to prevent smoke from travelling up the elevator shafts and into guest areas.

Other features to be added to the hotel include automatic door closers for all guest rooms, new fire separations between public rooms and corridors, improved elevator safety equipment and an expanded sprinkler system.

studying the possibility of installing sprinklers in each bedroom. Each bedroom will have its own smoke detector. The Inn says these detectors will provide the earliest possible warning of fire and are more sensitive and effective than heat detectors."

Rugged scenery in Newfoundland

ST. JOHN'S —

Campers, camera fans and fishermen will enjoy Newfoundland.

The scenery is varied and rugged, the coastal roads are fair to good but the Trans-Canada Highway misses much of the coastal scenery.

Food, especially seafood, is fair and gourmet restaurants are practically non-existent. Hotel accommodation is fair to good.

Most startling discovery on a week's tour of the island province was the mountainous scenery. Range on range of low, rounded mountains were in view, especially on the west coast from Deer Lake to Port - aux - Basques, where the ferry service terminal is located for the trip to North Sydney, N.S.

Rugged scenery was expected, and you will not be disappointed. Your camera will be busy as you pass through small fishing villages with their wharves, seemingly built on stilts to take care of the tides. You'll see fishing schooners and mounds of wooden lobster traps.

Artists will find plenty of color to put on canvas. Rockhounds will find 20 different varieties of gem stones, from jasper to virginite throughout the island.

All along the roads you will find sport fishermen standing at the edge of innumerable ponds and streams, rod in hand, to catch salmon or trout. There are good fresh water ponds everywhere, and you will seldom see two fishermen at the same spot.

St. John's is a hilly city, somewhat like San Francisco, but without the cable cars. The streets are steep and outcroppings of rock are everywhere. From anywhere in the city you can see the entrance to the harbor — an opening between two high cliffs, on one of which stands the Cabot Tower, a memorial built about 85 years ago and named for John Cabot, who discovered Newfoundland in 1497.

In the Cabot Tower is a museum of signal services used since earliest days. Here, Marconi heard the first trans-Atlantic radio signals in 1901, using a kite to get his antenna as high as possible.

Water St. is among the oldest streets of North America, walked by sailors and fishermen before the first English settlements of the 17th century. Today it has the city's principal shops, including several good handcraft stores. Nearby is the Newfoundland Museum with many historical artifacts.

You'll want to visit the harbor area, where fishing boats from many countries come to replenish fresh water and foodstuffs, and the seamen play soccer on the waterfront wharves. Here, too, you can see the supply ships for the oil drilling rigs off the coast.

Newfoundland has two national forest and game preserve parks. Terra Nova on the east coast, traversed by the Trans-Canada Highway, and Gros Morne on the west coast on Highway 430 off the Trans-Canada Highway from Deer Lake. There are 40 provincial parks, many with camping facilities.

Newfoundland is accessible by air from Nova Scotia and non-stop from Toronto, or by overnight or daytime car ferries from North Sydney, N.S., in six hours to Port-aux-Basques, in 18 hours to Argentia near St. John's. The modern ships have staterooms for overnight travelers.

Fun for whole family

By MURRAY MALKIN

TORONTO —

Canada's Wonderland, the multimillion dollar Canadian version of Disneyland, opens in May in Vaughan Township, which is just north of Metro Toronto.

Wonderland, in case you haven't heard, is a theme park designed to entertain the entire family during a one-day visit. (Or more, if you want to go more often). Mike Filey, the park's manager of public relations, told The CJN that it should take about eight hours to tour the 320-acre site properly.

There are a number of different prices for the packages to Wonderland, but Filey said he feels the best deal is the $13.95 per person package that includes admission, seven free attractions plus 16 ride tickets. Admission to the park — which includes the seven free attractions — is $9.95 per person.

While visitors tour the area they will visit the four corners of the world, according to Filey. "The themes we have are Italy, Mexico, Scandinavia and Alpine. There's also a Japanese restaurant."

Filey said visitors will have a hard time finding a hamburger at Wonderland. He said the Japanese restaurant serves items like teryaki. And other restaurants will feature bratwurst, fried flounder and Swedish meatballs.

Wonderland, which has four roller coasters because it is the most popular ride in any amusement park, is jointly owned by Taft Broadcasting, of Cincinnati, and Great-West Life, of Winnipeg. The work on the $115 million project began in April, 1979.

Filey said 2.3 million persons are expected to visit Wonderland during the first year and the majority will come from the Metro area.

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Pioneer Women honoring Helen Allen

She helps find homes for hard-to-place child

By BEVERLEY STERN

TORONTO —
Because of Helen Allen's newspaper column, Today's Child, approximately 12,000 children have found adoptive families.

These children are not your average adorable toddlers who win hearts easily.

They are the hard-to-place — often older, physically disabled, mentally handicapped, of mixed race — and many are siblings who want to stay together.

In the last two years, she has placed about six Jewish children, all with severe physical handicaps, such as spina bifida and hemophilia. All were placed in Jewish homes.

Four times Allen's column found homes for groups of seven children.

Over the 17 years Allen has been pounding out her column, 80% of the children she has written about have been adopted.

In honor of Allen's contributions to adoption placement, Pioneer Women Toronto Council has named her the "spiritual mother of the year." On April 28 at Beth Tzedec Synagogue, Pioneer Women will present Allen with a plaque citing her achievements.

In addition, Pioneer Women, which runs a network of 261 day care centres as well as four homes for children, will adopt a child in Israel in Allen's name.

Ironically, Allen, who is now in her 70s, only recently married and grew up without brothers or sisters.

A reporter for The Varsity while at the University of Toronto, she was hired by The Telegram upon graduation in 1929.

A general reporter for 42 years, she covered every kind of story from social issues to politics, royal tours and the inauguration of U.S. President Dwight Eisenhower.

Yet she avers that her column, Today's Child, may well be the best story of all.

A woman, whose manner is firm, kindly and quiet spoken, she says: "I can think of nothing more satisfying than bringing people together — or to help a homeless child find a mother and father — and love."

Today, her column is produced and circulated by the Ontario ministry of community and social services, and runs in 22 dailies and 156 weeklies across Ontario.

In 1969, she started The Family Finder TV show which runs on Sundays on Toronto channel 9 at 1 p.m. Offered without cost, it is seen on 12 other stations across Ontario.

Taped, but unrehearsed, Allen interviews four children who have elected to be on the show. Besides talking about themselves and the kinds of families they are looking for, the children also demonstrate their hobbies and interests.

Like her newspaper column which started in 1964 as a 3-week pilot project at The Telegram, the TV show was a gamble which paid off.

Recalling the initial response to her column, she says children's aid societies opposed the whole concept of publicly reaching out for parents.

"They said it looked like advertising, that it was in bad taste to 'sell' children. The idea shocked because it had never been done anywhere else in the world.

Helen Allen

"Now," she shrugs, "using the media is just part of the ammunition all adoption agencies use to place children."

Today, agencies from as far away as Australia come to find out more about her column and TV show.

The times are a-changing, Allen comments. "What we are trying to demonstrate is that every child needs a family — and the biological family today is not the only kind there is."

A phenomenon of recent years is the demand for children of mixed race. In earlier years, these children were amongst the most difficult to place.

She observes also that a record 88% of unmarried mothers now keep their children, whereas, before, 98% of young unmarrieds gave them up for adoption. "The social stigma has disappeared, and public financial support for single mothers has expanded," she explains.

Although legislation in Ontario tries to discourage single parent adoption, nevertheless Allen says about four or five single parents, both men and women, adopted in the last few years.

On the question of an increase in the number of homosexual singles or couples adopting, Allen would not speculate except to say that in the courts, for the first time, lesbian mothers are being awarded custody of their children.

For Allen, who interviews most of her children, the hardest part of the column is writing it. She tries to avoid being maudlin, and yet she wants to be effective. She wants to present the best possible picture, yet, she says, "I can't color the child gold if he's not gold.

"It's not easy to strike a balance. I'm sensitive about embarrassing children who can read or are in school. They are vulnerable. They don't need more knocks."

She underlines the importance of the picture. "People are very taken by the expression in a child's face. Some are won over by a shy, wistful look. Others, by an impish twinkle," she says.

No one gets his or her picture taken or story written without consent. The children make the decision, she says.

Girls are still the favorite choice of most adoptive parents, but Allen is at a loss to explain why.

While the number of children up for adoption has dropped because more unmarried mothers are keeping their babies, Allen says, at the same time, it is becoming slightly harder to find adoptive parents because, increasingly, more severely handicapped children are coming up for adoption.

Yet, she never gives up hope, she says.

For her dedication, she has been the recipient of many awards — she received the Order of Canada in 1971, two provincial awards, the Toronto Civic Award of Merit, an award from Scarboro Council and the centennial year's Mother-of-the-Year award, bestowed by Prime Minister Lester Pearson.

On April 28, the Pioneer Women award will be the latest in her list of honors. But it is one she values, she says. Anything that will promote adoption of children — or any agency, such as Pioneer Women, which specializes in child care — is sure to get the Allen stamp of approval.

Allen's name will be inscribed in the Toronto Pioneer Women's Jerusalem Children's Centre in Katamon Gimel. The Toronto section opened the centre in 1978, and now maintains it as a nursery and day care centre for 200 children.

Art Steinberg, co-director of TEAM, uses puppets to communicate with his younger students.

Helping teach children with learning problems

By ANDREA PARKER

TORONTO —
Using new teaching methods, positive reinforcement and puppets, the teachers in the Tutorial and Educational Assistance in Mississauga (TEAM) try to make school fun for children with learning disabilities.

TEAM is meant to complement, as opposed to compete with, the public school, and Art Steinberg, one of two directors who established the program, said students meet with one of 12 teachers anywhere from one hour two times a week to five half-days.

The philosophy of the program is that every child can learn, and it is available for all students from pre-school age to adults, except those with severe behaviorial problems or those who are mentally retarded, Steinberg said. The teachers meet with students either in the student's home or in Christ Church United, 1700 Mazo Cres., in Mississauga.

Before developing the child's individual program, TEAM gives a complete educational assessment as well as psychological, speech and language assessment if it is necessary, Steinberg said. A psychologist and speech pathologist are on staff, and the maximum ratio is six students to one teacher.

"The important fact is you have to know the right program," he said. "... We try to keep on top of new methods for teaching and adapt them to our personality and to the child's."

Steinberg, who has taught for six years in special and regular education, believes there are plenty of good teachers in the school system who simply do not have the time to learn new methods. "It's hard to change the teacher's and board's way of thinking ... the new products need more explanation and the teachers need a chance to learn them."

He referred to a study that showed most teachers reinforce their students through praise less than 5% of the time, and he blamed overcrowding in some classes for contributing to the problem.

"Our concept is the reverse," said Steinberg, explaining that part of TEAM's teaching method is to make the student feel proud of himself or herself. "If you feel confident, you will feel secure," he added.

He told the story of a child in grade 3 who was having trouble with maths. She was not able to add single digit numbers and her teacher would become upset with her. But, Steinberg said, he introduced the girl to fingertip maths in October and, by January, she was able to add three three-digit numbers.

Steinberg said he tries to discover if the student is an oral, visual or multi-sensory learner. One high school student was failing all five subjects and was at the bottom of her class. Steinberg said "her strength was through her ears," so instead of writing everything down on the blackboard, he read the notes to her and she would repeat and learn the facts. She eventually passed four of the subjects.

Parents receive assessments about their children, but Steinberg said he does not always leave homework with the parents because some families, out of love for their child, become frustrated if the student is not learning fast enough.

One method Steinberg uses to prevent the student from becoming frustrated, or to make school enjoyable, is to carry on a conversation with the child using puppets.

By giving names to the puppets and then interviewing the children, Steinberg said he is able to determine their level of oral or expressive language, in cases where the student may be unable to express himself or herself in written work.

The lessons cost $20 an hour. For more information about TEAM, contact Art Steinberg or Ken Philbrook at 826-2184.

Bialik plans kids' concert

TORONTO —
Children's entertainer Bob Schneider will be giving a concert on April 23 at the Holy Blossom Temple, 1950 Bathurst St. There are two shows, at 1 p.m. and 3.30 p.m.

Sponsored by the Bialik Hebrew Day School Parent-Teacher's Association, the concert is being held to raise funds for the school.

Schneider has just released his first album of pop music for children, entitled "Listen to the Children."

Schneider, who came to Toronto eight years ago to record with RCA records, was born in New York City, where he spent two years teaching in ghetto areas of Harlem and the Bronx.

Using the pseudonym Robert David, Schneider recorded an album entitled "Robert David," as well as a number of singles.

In recent years, he switched his musical focus from contemporary pop to the children's field. He began working in North York's English-as-a-second-language program, writing songs with the children about their common experience.

A local newspaper columnist, Lotta Dempsey of the Toronto Star, described him as having a "special kind of communication with children . . . as he reaches them, they, in turn, expand their own reach and confidence."

Sharon Sky, on the Bialik PTA's committee publicizing the event, said funds raised would go towards renovating the building and purchasing new equipment.

Tickets are $2.50 for children or adults, and may be ordered through the following Toronto numbers: 225-6067, 223-0768, 449-2631 or 787-5124.

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The Canadian Jewish news

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Call 481-5620 before Thurs. noon for the next insertion.

ACCOMMODATIONS WANTED

Retired couple living in Florida, seeks furnished apt. for summer months, flexible. 964-1679 or 491-2551, after 5 p.m. 16

ANNOUNCEMENTS

A Jewish Party!
Thursday, May 14/81, 8 p.m.
The party's put on by Hershey and Les. So now you know it will be a stunning success. We look forward to seeing you at the Canary Cottage Showcase. Live entertainment and disc jockey. Hotel Triumph, Sheraton, 2737 Keele St. on Keele north of 401. Free parking. Admission $4.00 at the door for advanced tickets Call Hershey 782-4363 or Les 651-8132, between 6-10 p.m. For information on our Singles Week at the Concord Hotel, Carskills, July 5-12, 81, call Celebrity Travel Service 781-9196, 3021 Bathurst St., Toronto. 16

The Old Clothing Show and Sale
Sunday, April 26, 11-5. Vintage clothing and accessories. Palais Royale, 1601 Lakeshore Blvd. W. $2.00, 366-1310. 23

Singles over 40 — fantastic singles weekend!!! Granit Resort, Catskills — May 22nd-25th. Call Aatco Travel - Maureen or Linda 636-9204. 16

Toronto's Largest Garage Sale Sunday, April 19th, 10-5 p.m., Village by the Grange Dundas and McCaul Streets. Booths $20.00. Admission Free. Underground Parking $1.50. Information 598-1141, 1414. 16

Jewish Singles
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Are cordially invited to attend an evening of Dancing, Drinking and Socializing Tuesday night, April 21st, 8:30 p.m. Cooper's Penthouse Supper Club. For further information call 486-6322. Admission $3.00 with this ad. Partial proceeds to go to Charity. 16

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Grand opening sale from March 8th/81. Wool, yarns, needlepoints, kits, and picture framing. 3523 Bathurst St. 782-1251. Closed Saturdays, open Sundays. Come see our new shipment of needlepoints from Israel. 30

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Young person or couple wanted to drive car from New York back to Toronto, around April 30th. Gas paid, plus $50. Reference essential. Telephone in Toronto April 16th and 17th or 24th and 25th only — 783-0127. 16

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11% mortgage. Semi detached 3 bedroom 2 storey, finished basement, 3 washrooms, 2 fireplaces, 1 year old, in sparkling condition. $159,900. J. Potok 633-7777.

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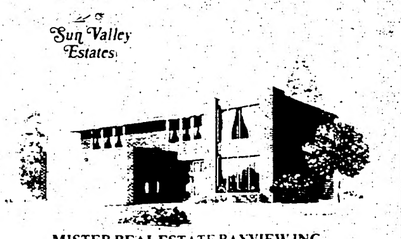
LESLIE-FINCH
4 BEDROOM
End unit townhouse, 2 washrooms, appliances, central air. Finished basement. 10¼% mortgage. Lynda Stoneman 633-7777.
ROSE HERSH LTD.
REALTOR

MISTER REAL ESTATE BAYVIEW INC. 225-2600



MISTER REAL ESTATE BAYVIEW INC.
presents
SUN VALLEY ESTATES
STEELES & LESLIE
10 SOLD IN ONE MONTH
Custom 4 & 5 bedroom detached homes on large lots. 2,600 to 3,300 sq. ft. Starting at only $239,900.00.

• • •

Bayview - Cummer Backsplit
Just listed! Solid brick 4 bedroom, large eat-in kitchen, hardwood and broadloom throughout. Spacious master with ensuite. Family room with fireplace. Only $219,000.00. Allen Civil 225-2600.

• • •

Bayview - Steeles
Huge 4 bedroom backsplit semi, 3 bathrooms, family room, fireplace and walk-out, central air and much more. Maxine Roness 225-2600.

• • •

Don Mills - McNicoll
Extra large 4 bedroom, 2 storey semi, main floor den, finished basement, close to everything. Mary Fenyes 225-2600.

• • •

Bayview - Steeles
3 bedroom semi bungalow, finished rec. room with 2 extra bedrooms, nicely decorated, excellent financing. Mary Fenyes 225-2600.

• • •

Don Mills & Steeles
Oversized 3 bedroom end unit townhome with custom finished rec. room, upgraded broadloom, 5 major appliances, sunken living room, low maintenance, close to shopping and major transportation. Marion Green 225-2600.

• • •

Don Mills - McNicoll $109,900
Just listed, 4 bedroom, 2 storey semi on large lot. Move-in condition, upgraded throughout, oversized kitchen plus much more. Laureen Unroth 225-2600.

"EVERYTHING WE TOUCH TURNS TO SOLD"

225-2600

MISTER REAL ESTATE INC. 224-2800

BAYVIEW & STEELES — 5 BDRM. EXECUTIVE
2800 sq. ft. of gracious living featuring: main floor family and laundry rooms, Hollywood kitchen, dark stained oak floors & circular staircase, central air & vacuum, 6 appliances, close to all amenities. Late summer possession. Asking $249,900. ELLIE GOLDSTEIN.

• • •

YORK MILLS & DON MILLS — ASKING $239,000
Impeccable 3-4 bdrm. backsplit with large kitchen, 29' family room fireplace, main floor laundry room, 10¼% mmortgage. SARAH ROVET.

• • •

EXCLUSIVE ALAMOSA AREA — 1ST AD
$169,900. Charming 4 bdrm. sidesplit, main floor den, fireplace, central air, 11% mortgage, move-in condition. BEV BURSTEIN.

• • •

BATHURST & WILSON — PRICE REDUCED
Large 3-4 bdrm. centre hall bungalow, attached garage, finished basement, 50 x 120' lot, central air. STUART FARB 224-2800.

• • •

BATHURST-STEELES — CLOSE TO ALL
Spotless backsplit semi, modern eat-in kitchen, main floor powder room, professionally finished bsmt. with sauna, central air. JOE SALOMON.

• • •

DON MILLS & STEELES — ASKING $144,900
4 bdrm. 2 storey link, 3 baths, finished lower level, good size lot, 10¼% mortgage. SARAH ROVET.

• • •

BAYVIEW SOUTH OF STEELES
Prestigious safe crescent, 5 bdrms., 2 storey, large entrance foyer, 4 baths, main floor family & laundry rooms, 2 car garage. STUART FARB.

• • •

DON MILLS - McNICOLL — EXECUTIVE LIVING
5 bdrm. 2 storey, fabulous yard with pool & whirlpool, finished basement, sauna & billiard room and extra kitchen. JUDI ROUTBARD.

• • •

BATHURST & STEELES — WALK TO SYNAGOGUE & SHOPPING
Beautiful custom 4 bdrm. home, finished bsmt., central air, double garage, built-in B.B.Q., family room, storage galore. Only $194,900. TAMI GRINGORTEN.

"EVERYTHING WE TOUCH TURNS TO SOLD"

224-2800

A.E. LePAGE
BATHURST & FINCH
CONVENIENCE
$235,000 Quietly graceful 4 bedroom on bright corner lot. Circular drive. Large library, formal principal rooms, main floor laundry. Walk to synagogue. Mrs. Anderson 487-4311.

LARNELL R. E. LTD.
BATHURST-NEPTUNE
5 PLEX WITH BALCONIES
Good condition. Excellent for user/occupier. Close to transportation. Call Arnie Ross 635-9945.

HOUSES FOR SALE

Paul Slavens Real Estate Ltd. Realtor
HERE IS YOUR NEXT HOME

BAYVIEW & STEELES — $369,000
Custom-built, one-year new elegance & quality combined in this 2-storey [SOLD] home. Features spacious entrance hall, [illegible] flooring, entertainment-sized living & [illegible] rooms, gourmet kitchen, library & family room, & much more. Don Wagman, 483-4337 or 493-1960.

• • •

BAYVIEW — OLD COLONY AREA
Captivating (75 x 200 ft.) treed lot with inground pool. Charming 4-bedroom split level home, main floor powder & family room with fireplace & walk-out, large (eat-in) kitchen, living room with fireplace, central air, double garage & much more. To view call Shirley Sugar, 483-4337.

• • •

HILLHURST — NEWLY BUILT
Spectacular 2-storey, featuring 5 superb bedrooms, 5 baths, main floor family room, 2 fireplaces, sauna & more. 6,000 sq. ft. of exquisitely finished living space. For more details call Gary Mitchell, 483-4337.

• • •

HARBOUR SQUARE — $195,000
Fabulous suite. Beautifully up-graded with marble foyer, Brazilian hardwood flooring & ceramic tiling. Lake & City view. Assume existing mtge. Call Harold Hillman, 483-4337 or 881-7523.

• • •

NEW EXCLUSIVE — [illegible]ENBY SCHOOL
Tudor 2-storey, 4-bedroo[illegible] during charm + ultra modern appointm[illegible]t principal rooms, finished basement [SOLD] drive. Act quickly to view this "one of a kind" home. Call Gayle Esbin, 483-4337.

• • •

VENDOR SAYS SELL!
Asking $186,500. Smashing 2-storey Tudor packed with charm. Dark stained floors, gumwood, open fireplace, new wiring & plumbing. Be there or call Margaret Heiman, 483-4337 or 656-9722.

• • •

REPUBLIC OF RATHNELLY
Detached "Old Toronto" home with private garden, 5 bedrooms, open living & dining area. Brown School area. Don't miss seeing this one with Shawnee Slan 483-4337.

• • •

YORK MILLS [illegible] MILLS
Special bungalow on be[illegible]dscaped lot, 3 large bedrooms, ultra m[illegible]n, finished lower level family room. See [SOLD] Fruitman, 483-4337 or 223-1367.

• • •

FABULOUS VILLAGE HOME
Ideal for family & enter[illegible] 4 bedrooms (master ensuite), oversized [illegible]ng area, main floor powder room, p[illegible] with walk-out to large garden. Fall pos[illegible]. Don't miss seeing with Shawnee Slan, 483-4337 or 789-9493.

• • •

NEW EXCLUSIVE — 1ST AD
$289,000. Charming 4-be[illegible] [SOLD] or home, brimming with warmth & cha[illegible] oak panelling, leaded windows, oak inla[illegible]s, den on main, modern kitchen, 2-car garage. Elaine Goldenberg, 483-4337.

• • •

LYTTON BLVD. — NE[illegible] EXCLUSIVE
Enchanting Tudor, 3 bed[illegible]ster ensuite), living room with open firep[illegible] dining room, main [SOLD] floor library with wet [illegible]ern kitchen with walk-out to cedar deck & large [illegible]d. A must to see with Karen Pivnick, 483-4337 or 782-9393.

• • •

AVENUE RD. & EGLINTON — $149,000
Charming 2-bedroom Tudor bungalow. Features include modern kitchen, high finished lower level, 150' deep lot & more. Don't miss this one. Allan Spivak, 483-4337 or 781-3572.

• • •

BATHURST & STEELES
Quality throughout. Dark stained floors, exciting main floor family room with open fireplace, 4 bedrooms, 4 baths, master ensuite, central air. Sylvia Stransman, 483-4337.

• • •

COUNTRY LIVING [illegible] THE CITY
$279,000. Unique co[illegible]ear Cricket Club, featuring 4 bedroc[illegible]om, spacious kitchen. Entire home has bre[illegible]g view of secluded acre of [SOLD] ravine land. Miriam [illegible]en, 483-4337 or 781-9169.

• • •

BAYVIEW-CUM[illegible]ER
Absolutely charming 2-sto[illegible] bedrooms (master ensuite), main floor la[illegible]der room & family room with open fire[illegible]geous kitchen, finished [SOLD] lower level, double ga[illegible], central air. Eleanor Stanton 483-4337.

• • •

YORK MILLS & BANBURY
"Ucci" built 2-storey, 5-bedroom home. Main floor family room & laundry-mud room. Separate formal dining room, custom oak kitchen with all appliances, 6 bathrooms, 2 fireplace, central air. Completely finished lower level. Eleanor Stanton, 483-4337 or 445-0923.

• • •

BATHURST-GLENCAIRN — $229,500
Desirable 4-bedroom, 2-storey, main floor den & powder room. Spacious dining & living room with fireplace, modern (eat-in) kitchen with walk-out to 140' lot, central air & much more. See with Shirley Sugar, 483-4337.

• • •

BATHURST & WILSON — BUNGALOW
Superb 3-bedroom bungalow, centre hall plan, modern (eat-in) kitchen, finished lower level family room with fireplace, wet bar, playroom & 3 piece washroom, central air. See with Eve Hillman, 483-4337 or 881-7523.

• • •

PORTS OF C[illegible]L
Asking $212,500. A very [SOLD] 'n-Town" home. All modern convenienc[illegible]eplace, walk-out to secluded patio. F[illegible] master suite. Excellent financing. See wit[illegible]arold Hillman, 483-4337 or 881-7523.

• • •

DENLOW & YORK MILLS
$379,000. Fabulous 6-bedroom home, family room with open fireplace, main floor laundry & powder room + many more outstanding features. See with Marion Davis 483-4337.

WE GET RESULTS!
Call us
483-4337

the Permanent
CONDOMINIUMS
— HEMISPHERES!!
FOREST HILLS!!
Gorgeous apartments, largest models, prime corner locations, 3 bdrms., 2 full baths, Florida rm., eat-in kitchen with window over sink. Now being offered at below market value. Call to view these special suites, Mrs. Dede Boigon, 223-2110.

• • •

BATHURST-GLENCAIRN
$179,900 — lovely 3-bdrm. backsplit on large landscaped lot, open house Sun. 2-4, 443 Glen Grove Ave. Mrs. Martosh, 223-2110.

• • •

BATHURST-WILSON
2-storey centre hall, 4 bdrms., large living & dining rm., modern kitchen, fin. bsmt., 2-car garage, walkout to nice backyard; close to transportation, schools, synagogue. S. Ovens, 783-3333.

VIVA REALTY LTD.

Bathurst-Finch
$299,000. Superb 2 storey 4 bdrm. home situated on cres., secluded large lot backing on panoramic ravine. Double garage with large circular driveway. Main fl. family rm. with fireplace, 4 baths, separate living-dining rms., finished rec rm. with wet bar & fireplace, and much more! Mike Cohen, 498-1222.

• • •

Bathurst-Drewry
Spotless 4 bdrm., corner unit townhouse, finished bsmt., 2 baths, garage, fireplace, 3 appls. & more, upgraded throughout. October possession, $94,900. Sam Cohen, 498-1222.

• • •

Don Mills-Steeles
Large 3 bdrm. townhouse, 2 baths, garage, sunken living rm., rec. rm., 5 appls. Excellent mtge. of $55,000 at 11% till 1984. Mike Cohen, 498-1222.

TAL - RAM
Real Estate Ltd. Realtor

LUXURY CONDO LIVING — 3 UNITS
• 2 BEDROOMS PLUS DEN
• 2 BEDROOM PENTHOUSE
• 3 BEDROOMS
St. Clair/Spadina location. Quality, recently constructed building. Security system, 5 appliances, central air, fireplaces and elegant lobbies. A building with thought, neither too large nor too small for dsicriminating lifestyle in finest location — curious?
CALL WILMA FREEDMAN 789-4325

• • •

GLENCAIRN/BATHURST, SUPER BUNGALOW
$154,000. On a highly desirable street. Stained floors and working fireplace. Private drive & large treed garden, large 1st mortgage at 10%. Betty Cohen, 789-4325.

• • •

VALUE IN LOWER VILLAGE! . . . $185,000
Completely renovated home on a fashionable Village street. Dark oak floors, fireplaces, new kitchen, sea-style bathroom. Sparkling throughout, ideal for couples or singles at any stage. Wilma Freedman. 789-4325.

• • •

CEDARVALE AREA — STONE TUDOR
Just listed this A"GEM". Exciting 2 storey stone Tudor home, architecturally designed. Centre hall plan with main floor connecting den & walkout to deck & high cedar fenced garden. 17' dining room with antique brick wall, natural oak ceiling & adjoining glass solarium. Quarry tile reception hall, ultra kitchen, smoked mirrors & other exciting details to make it one of a kind. $259,000. Celine Joel, 789-4325.

• • •

AVA RD. — JUST LISTED — $229,900
Updated to facilitate those who wish to move in with no work to be done. 3 bedrooms on 2nd, main floor powder room, super lower level with new bath. Attractive structure — demand location. For Sunday viewing, call Carmen Dolgay, 789-4325.

• • •

1ST AD, GLENCAIRN/BATHURST/AVENUE RD.
Just listed. Sophisticated stone bungalow featuring 3-4 bedrooms — open & spacious. A modern oak kitchen, family room with rustic fireplace, adjoining garden room walkout to interlocking brick patio, flower beds & kidney swimming pool. Ample storage, master ensuite, central air, automatic garage. Much more than meets the eye. Pauline Becker, 789-4325.

• • •

HILLHURST BLVD. — NEW EXCLUSIVE
Quality construction, custom built, 3-4 bedroom, spacious family home. Inviting main floor panelled den with built-ins, large bright kitchen, central air, balconies off dining room & bedroom. Master ensuite, finished basement. Vendor's financing available. Celine Joel, 789-4325.

• • •

LOWER VILLAGE — JUST LISTED
On a quiet treed lined street in the heart of the Village. Exciting Tudor facade with southern exposure on deep lot. 2 storey, 4 bedrooms. Apply your personal touches & make it your dream home. Curious? Celine Joel, 789-4325.

• • •

LOWER VILLAGE — JUST LISTED
SENSATIONAL TUDOR
Renovated from top to bottom, magazine style appointments. Tremendous eye appeal & quality. 4 bedrooms, 2 storey, maid's room & den, 3 full ultra bathrooms, powder room, gleaming oak panelling, stained floors, mirrors, marble, double garage, central air. Nothing to do! Nothing was spared! Wilma Freedman. 789-4325.

• • •

LOWER VILLAGE — MILLBANK AVE.
REMARKABLE HOME
Just listed this outstanding residence located on most desirous traffic-free street. Backing onto breathtaking ravine. "Homes & Gardens" decor & style. Centre hall plan, country style kitchen & super casual family room overlooking finest large inground pool. Dream master bathroom & dressing room, totalling 5 bedrooms. Central air & other exciting features. Ronni Fingold. 789-4325.

• • •

BLOOR/CLINTON — CORNER BUILDING
Just listed. Store plus 5 apartments, zoned commercial, fabulous investment in thriving location, potential for conversion for total commercial use. Asking $295,000. Ramon Tsur or Pauline Becker, 789-4325.

Santee Realty Inc.
441-2003
SIGNED SEALED DELIVERED SOLD ANYTIME

A DOWNTOWN TRIPLEX
At Avenue Rd. & Dupont. All self-contained, with separate entrances, 3-4-pce. baths, 150-ft. deep lot, 3 garages plus 3-car parking; excellent condition. 10¼% mtge.; only $299,000 asking. Don't wait — call now Mr. Santee Leung, 441-2003.

• • •

AT LAWRENCE & ALLEN EXPRESSWAY
Architecturally custom-built, huge raised bungalow, exceptional in every sense: in comfort and luxury, in sophistication and security. One of a kind. Only $250,000 asking. Loaded with extras! For private viewing call Mr. Santee Leung, 441-2003.

• • •

THORNHILL $205,000
Sweeping view of countryside from every window, large master, 5-pce. ensuite, sheltered secluded lot, fam. & living rm. with fireplace, superb separate formal dining, good kitchen, central air, dbl. garage. Nancee Helfert, 441-2003.

• • •

AT SKYMARK PLACE
Not a building, but a way of life. Brand-new suite, 2 bdrms. plus sunroom, two 4-pce. baths; 10¾% mtge. Don't miss this bargain — only $92,000 asking. Call now Mr. Santee Leung, 441-2003 — your Skymark specialist.

• • •

SOUTH ROSEDALE MANSION
Formal entrance hall, spacious living rm., separate dining rm. can seat 16 guests; gourmet kitchen, large fam. rm. with tropical garden bathed in sunlight through 2-storey high windows. 6 bdrms., huge master suite is self-contained, has firepl., sunken ensuite & sliding-door walkout to large private sun deck. There are further 3 baths & 5-firepl. There are plans for indoor/outdoor pool. Large 10¾% mtge. Priced right at $565,000. To view this exciting home call Nancee Helfert or Santee Leung, 441-2003.

• • •

A ROYAL TREAT [AT THE ROYAL CREST]
Pharmacy-Finch (adult building), 1,500 sq. ft. of contemporary elegance, corner suite, ensuite laundry, central air, 5 appliances; new listing. Don't wait — call now Mr. Santee Leung, 441-2003.

1,800 SQ. FT. LUXURY CONDOMINIUM
Large ground floor unit in a prestigious building near Bathurst & Lawrence. 3 bedrooms and 2 full baths. Large eat-in kitchen. En suite laundry facilities. Fully air conditioned. Immediate occupancy. $171,500.
CALL 789-7611

Safeguard Real Estate Limited Realtor
FOR SALE
Bathurst betw. Wilson & Sheppard, restaurant-business, building & land. Ideal for any use or redevelopment. Mr. Brunnhuber, 498-7100 or 762-4045.

BATHURST-DELORAINE
Charming 3-bedroom in move-in condition. Family room, rec room, finished basement. Central air, broadloom, sheers, and much more. Truly a pleasure to show. $159,900. Call Pam Berkun 485-7611.
CANADA TRUST REALTOR

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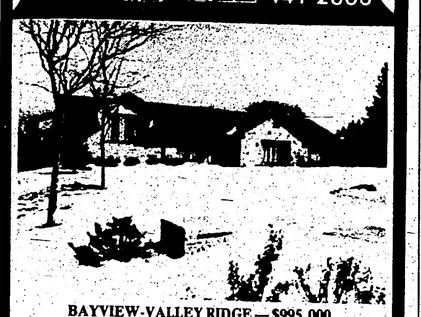
HOUSES FOR SALE

Harvey Kalles MLS 441-2888



BAYVIEW-VALLEY RIDGE — $995,000
Exceptional executive home as highlighted in Toronto Real Estate news! 4 bedrooms, indoor pool! Allen or Marilyn Rosen 416-441-2888.

* * *

AVENUE RD./BLOOR ... NPORT $315,000
Superbly renovated ... himself. Parking for 2, lovely library, 2 fi... sundecks, skylights + + +. Jeffrey Jospeh 4...2688. SOLD

* * *

CASTLEWOOD RD. ... OM 2 STOREY
$214,900. Picture pr... ...nwood trim, leaded windows, mint con... roof, loads of extras. A real gem. E. Chelin ...2888. SOLD

* * *

YONGE LAWRENCE RENOVATION $203,900
Fabulous 4 bedroom with main floor den, white arborite kitchen, 2 baths, oak trim thruout. Must be seen! Heddy Blaug 441-2888.

* * *

BAYVIEW EGLINTON BEST BUY $155,900
3 bedroom detached on 150' lot, 2 baths, modern kitchen, gumwood trim thruout with built-in china cabinet. Heddy Blaug 441-2888.

* * *

JUST LISTED — YK. MILLS-OLD YONGE
$229,000. — 4 bedroom backsplit, fabulous family room, w/o to landscaped garden and inground pool. Call B. Barker or H. Blaug 441-2888.

* * *

HOVE ST.-RAVI... $365,000
Custom design, buil... me, fabulous flow throughout, four be... ensuites, family room, your dream home. B... ra Barker 441-2888. SOLD

* * *

BANBURY-LAWRENCE EDWARD GDNS. $219,000
Ranch bungalow — 3/5 bedrooms, finished rec room, fabulous 70' lot, central-air conditioning. August possession. B. Barker or G. Feldman 441-2888.

* * *

EXQUISITE TUDOR BAYVIEW — $289,900
Homes and garden decor throughout this executive 4 bedroom home. Two fireplaces, den, finished lower level. Simone Stern, Marion Alberga 441-2888.

* * *

BAYVIEW RAVINE GORGEOUS LOT $310,000
Unique opportunity to build your dream house on this glorious treed lot on prestigious street. Call for details Simone Stern or Marlon Alberga 441-2888.

* * *

YK MILLS LESLIE FRENCH IMMERSION $159,900
Super 4 bedroom home loaded with extras. Huge kitchen, finished basement, central air, gorgeous decor. Call Simone Stern or Marlon Alberga 441-2888.

* * *

EXECUTIVE TOWNHOUSE BAYVIEW & SHEPPARD
Elegant 3 bedroom, 3 baths, w/o from family room, all appliances, professionally decorated. $147,500. Call A. Kirshenbaum 441-2888.

* * *

1ST AD — YK. MIL... E $273,900
Super 4 bedroom, 2... n floor family rm, walk-out to 40' ceda... abulous centre hall plan. Huge garden. E. Ch... 441-2888. SOLD

* * *

YK. MILLS-LESLIE 4 BEDROOM 2 STOREY
$349,900. Gracious executive home. Huge principal rooms. Den and library on main. Exquisite decor. Mrs. Elaine Chelin 441-2888.

* * *

YORK MILLS GARDENS $339,900
Superb home on a huge lot in this most sought after location. Large principal rooms, central air, 2 fireplaces, 3 baths plus much more. E. Goldman 441-2888.

* * *

LESLIE-CUMMER ... E SETTING
$289,000. Tudor st... condition. Main floor family room. Uniqu... in this child's bedroom, 4 other bedrooms. ... size lot. Eleanor Wagman 441-2888. SOLD

* * *

BRIDLE PATH CONTEMPORARY — OVER 2 ACRES
Move right in! This 5 bdrm. home has 8 new baths & new kitchen overlooking unique indoor pool. Luxuriously redecorated, impressively maintained, complete with tennis court! Asking $1,800,000. Exclusive with Carol Greenglass 441-2888.

* * *

YORK MILLS-BAYVIEW — $599,000
Huge ranch bungalow on ½ acre lot. Walk-out lower level. Excellent condition. G. Feldman 416-441-2888.

* * *

3 BDRM. 2 STOREY B... YNE-LESLIE
Fantastic potential in th... k home with 2-car garage; fin. lower lev... 194,900. B. Abramson 441-2888. SOLD

* * *

MOSEDALE CR... LLS FINCH
$162,500 will buy 4 be... home on pool sized lot. Finished basen... extras. Goldie Feldman 441-2888. SOLD

* * *

BAYVIEW STEELES, ULTIMATE IN LUXURY
Design & quality! Most sought after area. Large 11¾% mtge. $439,000. Toby Saltzman 441-2888.

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Harvey Kalles MLS 441-2888

Harvey Kalles MLS 441-2888

DENLOW, LESLIE TUDOR 6 BEDROOMS
$359,500. Huge family room + panelled library. Master has 2 ensuites. Unique! Lee Landsberg 441-2888.

* * *

1 ONLY, MAGNIFICENT LOT $650,000
Beautifully treed lot has 3 acres table land. Close to Old English Lane. Hilary Cohen or Lee Landsberg 441-2888.

* * *

REGENCY ESTATES — FROM $560,000
The Ultimate! Architecturally custom designed homes of unsurpassed luxury on private ½ acre lots. Each of these magnificent executive residences have over 6000 square feet of elegant living space. Exclusively with Marilyn Rosen and Bea Estrin 416-441-2888.

* * *

A TRADITIONAL MASTERPIECE $985,000
Fabulous turn of the century restored manor home, stained oak panelling thruout, gourmet kitchen with greenhouse overlooking ravine garden. 2 storey, family room. Uncomparable master wing has fireplace, marble ensuite with whirlpool. Lower level games room & sauna. Call David or Eleanor Wagman 416-441-2888.

* * *

AVOCA TOWERS, Y... CLAIR $179,000
Two bedroom apt ... ocation in this most desirable bldg. To ... ilary Cohen or Ron Baker 416-441-2888. SOLD

* * *

BAYVIEW PLACE CONDOMINIUM $120,000
Gorgeous 3 bedroom 2 baths, eat-in kitchen, all appliances, first mortgage $40,000 at 10%. Hurry! Hurry! Leila Taylor 441-2888.

* * *

YK. MILLS-LESLIE $... ENKES RESALE!
4 bedroom, two ... llent condition — all hardwood floors - ... ached + air. Call Michele Noar, Leila Taylor 4...2688. SOLD

* * *

3 NEW OFFERINGS
ENGLISH COUNTRY TUDOR $575,000
Most admired in this sought-after location of York Mills. Versatile floor plan only awaits a new owner's preference, 5 bedrooms, 5 baths, magnificent rosewood panelled library — pegged oak floors in family room. This home has been created with an expansive host & hostess in mind — tradition & informality set the mood. Elise Kalles 441-2888.

* * *

CORTLEIGH, UNIQUE ARCHITECTURE $585,000
Located in most demand area this contemporary home is unique in its own right. The design & flow is spacious & impeccable. A stunning master suite with private sundeck overlooking magnificent pool & garden — fireplace, complete dressing & bath amenities — jacuzzi whirlpool, bath for 2. Two storey family room — ultra modern white kitchen. "A must" to see. Elise Kalles 441-2888.

* * *

BAYVIEW STEELES, NEW EXCLUSIVE $289,000
Gracious centre hall plan, main floor family & laundry rooms, 5 bedrooms, quality + style + lovely lot. Toby Saltzman 441-2888.

* * *

BAYVIEW POST RD. AREA
$599,000. Elegant ranch bungalow on ½ acre treed lot. 3 bdrm. family room. Exceptional lower level walkout — circular drive. Goldie Freedman 416-441-2888.

* * *

CONTEMPORARY MASTERPIECE TUDOR GT. $890,000
Most spectacular & sophisticated in the area — high ceilinged rooms with much custom detail. A breathtaking entry leads to grand sized entertaining rooms & sliding glass doors which open into magnificent terraces & swimming pool. The exterior of this well designed residence is beautifully landscaped allowing for the utmost privacy. David Wagman 441-2888.

* * *

SKYMARK PL. "GALAXY MODEL"
$139,500 — Two bedroom suite on the 24th floor — magnificent view. Featuring enclosed Florida room + den. Two full 4 piece baths, excellent 10¾% mtge. Ethel Goldman 416-441-2888.

* * *

ST. ANDREWS ESTATE PRIME LOCATION $324,900
Elegant executive home on fabulous landscaped property — lge. principal rms. — features many extras — w/o to garden with Betz pool — super financing. Call Janine Pitch 416-441-2888.

* * *

YK. MILLS LESLIE EXCLUSIVE $399,000
5 bedroom home in immaculate condition features both den and family room. 70 ft. frontage. Ron Baker or Elise Kalles 416-441-2888.

* * *

JUNEWOOD AREA JUST REDUCED $419,000
Ucci built 4 bdrm. split level beauty, exquisite design, ideal for entertaining, thousands in extras. Randy Kalee 416-441-2888.

* * *

BAYVIEW FINCH REDUCED TO $199,000
Beautiful 4 bedroom two storey, finished rec. room, fireplace, dble. garage, lovely garden. Owner has bought. Bea Estrin 416-441-2888.

* * *

NEW EXCLUSIVE! BAYVIEW-FINCH TOWNHOUSE!
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Murray Tate wants youth to know heroes from the past

He grew up when Jews were known as battlers

sports scene

By MURRAY MALKIN

When Murray Tate was growing up during the dirty 30s in the Spadina Ave. area of Toronto, it wasn't exactly an easy time to be a Jew. There were constant battles and name-calling incidents with anti-semitic youth and Nazi sympathizers.

"But," Tate told Sports Scene, "we had a tradition of being tough, hard, battling Jews who were like the Maccabis of the past. We didn't back down from anybody. I don't think the young people of today realize the battles that went on in this town — battles that resulted in our being able to have Jewish mayors; battles that eventually allowed us to have Jews in positions of power."

Tate wants today's Jews to be as proud of their heritage as he was, and he said he's really not too sure how that can be accomplished, but he does have a few ideas. You see, Tate was recently elected to his eighth term as a director of the Canadian National Exhibition and he was also elected chairman of the CNE's sports committee.

With that sports position comes the opportunity to serve on the selection committee of the Sports Hall of Fame and the Hockey Hall of Fame. Tate said he isn't going to go right out and use his power to place a lot of Jews in the Halls, but he did say that, if there is a Jew who he feels is deserving of enshrinement, he'll do his best to get that person in.

One man who Tate feels deserves a spot on the Hockey Hall is Alex "Mine Boy" Levinsky. He had a 9-year career in the National Hockey League, from 1931 to 1940, starring with Toronto Maple Leafs and Chicago Black Hawks. "I see no reason why he shouldn't be in the Hall of Fame," Tate said.

Murray Tate

Tate told The CJN it is important for young Jews to know they had a number of top athletes in the past. They were the athletes who never denied their Jewishness, either in the sporting arenas or on the streets of Toronto.

He said that in the 30s and 40s, the Jews were known as fantastic softball, hardball and basketball players. And, in boxing, a number went on to become national and international champions.

Tate came to Canada from Great Britain. He said he had an athletic background and a background that involved studying the Torah each Saturday. His father taught him never to go looking for trouble . . . but if it came, to know how to handle himself.

* * *

The Canadian Maccabiah Games Association has announced that **Lou Getz,** of the University of Virginia, will be head coach for its basketball team. Getz, who has worked as an assistant coach for U.S. Maccabiah basketball teams in the past, was also an assistant coach at Duke before becoming head coach at the U of V.

* * *

The finalists for the Maccabiah squash team have been narrowed down to the following eight players — **Bob Sniderman, Marty Middlestadt, Gerry Shugar, Larry Goddard, Phil Seltzer** and **Derek Novis,** all of Toronto, **Jim Sier** of Kitchener and **Ron Stern** of Montreal.

The national playdowns for squash were held at a recent tournament in Mississauga.

* * *

More than 700 players representing 13 B'nai B'rith lodges from Toronto make up 46 teams in what is reported to be the largest BB softball league in North America.

According to **Allen Gerskup,** commissioner of the league, "BB softball is one of the biggest sources of new members for the organization.

"Last year," Gerskup said, "we had 36 teams, but the game is so popular we had to expand to 46. We play for 17 weeks. Our games run seven innings."

He said BB could handle 60 teams if there were enough parks to play in, but space is limited. He said the league has been in operation for about 20 years and has become so big that a set up the schedule for league play and playoffs.

* * *

One of the stars in the Major Indoor Soccer League was **Manny Schwartz,** a native Israeli, who played for the St. Louis Steamers.

Ben Kerner, who turned a $3,000 investment into $3½ million when he sold St. Louis Hawks of the National Basketball Association to an Atlanta group, is the owner of the Steamers.

Kerner has donated a small fortune over the years to the Wingate Institute, in Israel, to build dormitories.

* * *

In a quick survey of golf courses that have a good number of CJN readers as members, it was learned that the following are open for play: Oakdale, Maple Downs, Uplands and Richmond Hill.

[Graphic Artists photo]

Among those to participate in May 3 UJA Runathon are [from left]: Howard Stulberg, Ron Seigel, David Cole, Howard Steinberg, Rick Robinson and Gord Kemp. They just finished a 20-mile run.

Runathon wants runners

TORONTO — Ron Seigel and David Cole are seasoned runners and the force behind the upcoming Runathon, an important adjunct to the United Jewish Appeal Walkathon on Sunday, May 3.

Both are members of B'nai B'rith Toronto Freedom Lodge. A letter went out under their signatures to the BB Toronto Regional Council, issues a "challenge to all lodges to form at least one team," but that challenge, they say, applies to the whole Jewish community as well.

The Runathon begins at 9 a.m. at the quarter-mile track of Lawrence Park Collegiate, located on Lawrence Ave. W., just east of Avenue Rd.

Teams made up of from one to 12 members will be required to run a minimum of one lap (sponsored at $5 per lap), in the maximum 36-lap competition.

"We're working closely with Paul Brownstein and Ted Thompson of the Jewish Community Centre," says Seigel. "They are getting the word around to JCC members to get as many people to participate as possible. They have many runners, swimmers, squash players, etc., to draw from within their own structure."

Seigel and Cole don't want to scare off any "amateur" runners from getting involved. They emphasize that this is a fun event and anyone who would like to participate can run at his or her own pace. Raising money for a proposed sports complex for the children of Mazkeret Batya in Israel, should be the motivating factor, they emphasize.

Two weeks after the Runathon, there will be an awards presentation at the north branch of the JCC. Team categories include family, youth, men's open, women's open, professions, synagogues and others. Each category must have at least four teams to qualify for awards. Decisions will be based on running time, number of laps completed and the amount of money raised.

Team registration forms are available at both branches of the JCC and at UJA headquarters at 150 Beverley St.

Anyone requiring further information should call Mark Gryfe at 977-3811.

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The REGENCY

How much longer will desert adventures continue?

Tourists enjoy Sinai trips, despite discomforts

By MARCIA KRETZMER

JERUSALEM

A party of about 30 people from the U.S. and Europe and a sprinkling of Israelis waits politely and quietly beside two noisy, dirty, open-sided trucks waiting to take them from Eilat into the Sinai desert for a tour lasting most of a week.

The group has been warned that the tour is classified as rough and that routes may be changed without notice. But if there are misgivings at entrusting their persons to the mercies of the wilderness and to the care of the rather wild-looking, barefoot, dusty young men with sweatbands round their foreheads, it isn't apparent.

Some of the passengers are dressed in sports clothes and carry water flasks and other camping gear. But many are encumbered with expensive luggage and smart raincoats. One man is even carrying an attache case. A few are clutching bottles of mineral water.

After some delays and tinkering with the undersides of the trucks, the guides climb aboard and introduce themselves to the group without ceremony, and the trucks roar out of Eliat in a cloud of dust.

Within a few days they are back, the passengers bellowing newly-learned Israeli songs as they careen into Eilat. Their faces, arms and legs are sunburned, the clothes they have lived in for days, dusty and stiff with sand and sea water, the hair windswept. But the expressions on their faces say it all: exhilarated, gleeful and frankly proud of their desert adventures.

The trucks screech to a halt but the passengers make no move to dismount. Each is reluctant to be first to break the spell of the trip.

What has happened in such a short time to have brought this transformation?

In the last few days our travelers have bumped and jolted across hundreds of miles of desert: desolate, lunar regions of jagged rock and gravel and steep-sided valleys walled with cliffs of terracotta granite and quartz, greenish dust, black basalt and yellow sandstone, eroded into fantastic shapes by the wind.

The guides seem to know instinctively that they must turn left at this jutting rock, right at this sand dune. How they do it, the group cannot tell, but it comes as something of a shock to city dwellers to realize that they are literally in the middle of nowhere. Before long they begin to relax and revel in the feeling.

One of the more adventurous ways to travel the Sinai is on the back of a camel. Experts in the area recommend riding side-saddle to help prevent camel sores.

They have come upon oases, cultivated for thousands of years, where Bedouin tend their goats, plant their gardens and live in huts made out of palm branches, just as the Children of Israel lived in Succot in their camping places.

They have passed through the numerous checkpoints leading to the territory surrounding Mount Sinai, handed back to the Egyptians last year. They have risen from their sleeping bags before dawn to climb the mighty crags of Mount Sinai under a sky thick with stars.

Lightheaded in the lucid, chill air of the summit, they have watched sunrise break upon the volcanic peaks, filled with wonderment at the savage beauty of the place, eloquent of its holy associations.

Our group has visited the monastery of St. Catherine with its 2,000-year-old Chapel of the Burning Bush. In this desert fortress are gardens, courtyards and a 6th century church filled with a profusion of sacred relics, manuscripts and precious icons, tended by a handful of Greek Orthodox monks.

Few and intrepid were the pilgrims who gained entrance to this place in the past, and even they had to be hauled up the sheer walls in a kind of primitive elevator. An entrance at ground level was only added a century ago.

Now, though the monks co-operate in the technicalities of tourism with alacrity (there is even an airport nearby, built by the Israelis and handed over to Egypt with the rest of the territory), they must regard the throngs of tourists who descend on their sacred precincts as a mixed blessing.

Our group may have glimpsed the odd, shy desert creature: a brilliantly-colored lizard, a fox or gazelle, as well as the goats and camels which appear out of nowhere, shepherded by well-covered Bedouin women or a pair of laughing, waving children. We have been warned by the guides to respect the lore and law of the desert: to burn all litter, to drink constantly and to respect Bedouin property found lying under trees or rocks. The guides are on excellent terms with the Sinai Bedouin and they extend each other much mutual aid.

Our group has cooked hearty meals around campfires and stayed up late around the dying embers, sipping wine and strong coffee and swapping songs and life-histories.

Last, but not least, we have snorkeled in the intensely turquoise-blue waters of the Red Sea, feasting our eyes on the exotic fish and lacy, branching corals.

But now the question is: how much longer will these desert adventures continue? The whole of Sinai will soon be in Egyptian hands again as agreed in the Camp David Accords. What will be the future of Sinai tourism then?

The Canadian Jewish News went to speak to Rudi Golan, one of the directors of Neot Hakikar, foremost of the desert tour companies, at the Jerusalem office. Rudi is a desert specialist and looks the part: moustached, deeply tanned, quietly spoken and with the look of the frontier.

Says Rudi: "Israel really invented tourism to Sinai." Neot Hakikar has taken tens of thousands of people into the desert. The guides are experts, handpicked from young men and women who have served as officers in army field units in the desert and trained intensively for three months in tough desert conditions.

Rudi believes that tourists will want to continue traveling with them even if Sinai tourism from the Israeli side becomes problematic. "We have no long-term agreement with the Egyptians as regards operating our tours in the Sinai, but I am convinced that our tours to Sinai will continue in some form," says Rudi.

In order to prepare for all eventualities, Neot Hakikar now operates other tours too to the Negev, Judean desert and to the Galilee, as well as to Greece and Egypt.

Neot Hakikar started as a Dead Sea settlement at the end of the 50s, founded by a group of young people, friends since army days, who were fascinated by the desert.

While carrying out explorations for the ancient water sources of the vanished cities of Sodom and Gomorrah, they came upon some wells of rather saline water in the vicinity. Here they founded a settlement and experimented in winter farming of melons, cucumbers and tomatoes. This set the pattern for the enormously successful Israeli export industry of out-of-season vegetables and flowers now carried out in the Negev kibbutzim and moshavim.

In their spare time, Neot Hakikar members began to run excursions into the desert, at first just for themselves and their friends. Their success story started when Club Mediterranee happened to hear of them and sent out a group.

Now the company is run privately, though many of its personnel like Rudi, have been with it from the beginning. Shortly after the Six Day War, Neot Hakikar was taking the first groups down the Sinai coast to the seashore paradise of Nueiba, Dahab and Ras Muhammed. Where there were no coastal roads, they often drove through the sea. Later, equipped with trucks, trailers and several days' supply of water, they penetrated the central Sinai massif, with Bedouin guides to help map out the desert trails.

Judging from the happy faces of the group returning from the Sinai, people have a great need for the wild and untouched places. In fact it seems that the more urbanized and modern the people, the greater the allure of the simplicity, cleanliness and solitude of the desert.

But if Israeli desert tourism is mainly confined to the Negev in the future, will the area suffice and in what form?

Several elements are jockeying for room in the Negev at present. Kibbutzim and moshavim continue to burgeon. The army pullback from the Sinai means massive redevelopment in the Negev. As a result of this, large tracts of land will become closed army areas. Industrially-based towns will be built to accommodate army personnel and the Negev Bedouin, Israeli citizens, are willy-nilly being forced to make way for the influx.

However, says Rudi, large areas of great natural beauty have already been earmarked by conservationists as natural parks. And here, by the spring-water pools, mountain passes, craters and canyons, people will continue to seek out the atmosphere of the places where the Children of Israel trod so long ago.

Wallenberg is still alive, Per Anger claims in book

By SHARON L. DRACHE

Heroes from the Holocaust, especially non-Jews, individuals or nations, are few compared to the millions of silent witnesses.

Per Anger, recently retired ambassador from Sweden to Canada and director of the Raoul Wallenberg Association in Stockholm, is one such hero, who served with colleagues of the Swedish legation in Budapest in 1944-45, alongside the now famous Raoul Wallenberg.

Of late there has been much written about Wallenberg, the humanitarian Swede chosen by Roosevelt's War Refugee Board, the World Jewish Congress and the Swedish government to head what turned out to be the largest rescue mission of Jews during the World War II—the deliverance of approximately 100,000 Hungarian Jews.

Yet, behind this celebration of heroism is the nagging accumulation of evidence that Raoul Wallenberg may be languishing in a Soviet gulag, that he was not killed by the Nazis, nor did he die a natural death in prison as Soviet authorities have continually claimed since his arrest following the Russian invasion of Hungary in 1945.

Per Anger has never been duped by the Russian reports, nor have Wallenberg's parents, the von Dardels (who died in 1979), Nina Lagergren (Wallenberg's half-sister), Prof. Guy von Dardel (Wallenberg's brother), Birgitta de Wylder-Bellander (prime mover in the so-called Wallenberg Action) and a host of other relatives and friends. These dedicated souls have struggled since that fateful day in January 1945 — when Wallenberg was taken into so-called "protective custody" by the Russians — to keep Wallenberg, the man, not his memory, alive.

Per Anger

Now, Anger's story is documented in his book, "With Wallenberg in Budapest," published last year in Sweden and recently released in English translation by the Holocaust Library, Schocken, N.Y.

The book addresses three issues: just who were the others with Wallenberg and what were their contributions to the rescue mission; an account of Wallenberg's miracles, witnessed firsthand by members of the Swedish legation, and a candid documentation of facts which substantiate Anger's belief that Wallenberg is still alive.

Firstly, who were the other humanitarians?

Well, particularly, the Swedish legation: Per Anger, Ivan Danielsson, Margarete Bauer, Lars Berg, Denes von Mezey, Ynque Ekmark, Gote Carlesson.

Prior to Nicholas Horthy's capitulation to Szalasi's Arrow Cross and the subsequent Russian invasion of Hungary, these brave people used their initiative, either in tandem with Wallenberg or on their own, to arrange for protective passports for Jews, to establish Swedish houses on the Pest side of the Danube, to store provisions for Jews and others in the international ghetto (also on the Pest side), and, most important, to risk their own necks during the awesome days of 1944-45 by staying in Hungary.

Many of these individuals began their work before Wallenberg arrived in July, 1944.

And Anger does not deal solely with the successes of the Swedish legation. He mentions activities of Red Cross people: Asta Nilsson, the Langlets. He refers to the assistance of papal nuncio Angelo Rotta, Charles Lutz, the then Swiss consul in Budapest and staff of the Spanish and Portuguese consulates. The list of those who actively cared is surprisingly long.

King Gustav V of Sweden is also mentioned. Anger was there when a plea from the Swedish king was presented to Nicholas Horthy on June 30, 1944, prior to Wallenberg's arrival on July 19, 1944. The excerpt from the missive that sticks in Anger's mind is: "I permit myself to turn to your highness personally, to beg in the name of humanity that you take measures to save those who still remain to be saved of this unfortunate people."

Anger notes: "It was pathetic to hear Horthy's assurance that no Hungarian authorities could even imagine collaborating in these crimes."

Now what about Wallenberg's miracles?

Anger reports: "To accomplish his ends, Wallenberg applied every means. He bribed Arrow Cross officials. Sometimes he promised pardon after the arrival of the Russians."

In short, Wallenberg used every trick his imagination could muster. And he had tremendous good luck as well as U.S. and Jewish dollars to help him accomplish his goals.

The main miracle Anger recalls occurred just after the takeover by the ferocious Arrow Cross in October, 1944. Two Russian armies were rapidly approaching, one from the south and one from the east. The roads to Poland were blocked and Austria remained the only way open for continued deportation of Jews. "When the railroad was taken over for military transport and the Nazis wanted to liquidate as many Jews as possible in the time remaining, they switched to a method that broke all previous records for cruelty and mercilessness. Thousands of Jews were seized where they walked, where they stood . . . driven on foot the 125 miles to Hegyeshalom at the Hungarian-Austrian border. . . ."

They marched in the severe cold and it was during these roundups that Per Anger accompanied Raoul Wallenberg to witness firsthand his ability to deliver hundreds of Jews at a time, right from under SS noses.

Anger recalls distributing food and clothing to the marchers. He remembers checkpoints set up by Wallenberg along the roads exiting from Budapest where crafty Wallenberg staff hoodwinked guards by flashing Swedish protective passports . . . or by sheer bluff.

Finally, why does Per Anger believe that Raoul Wallenberg is still alive? The answer is simple. How could such a resourceful man not survive?

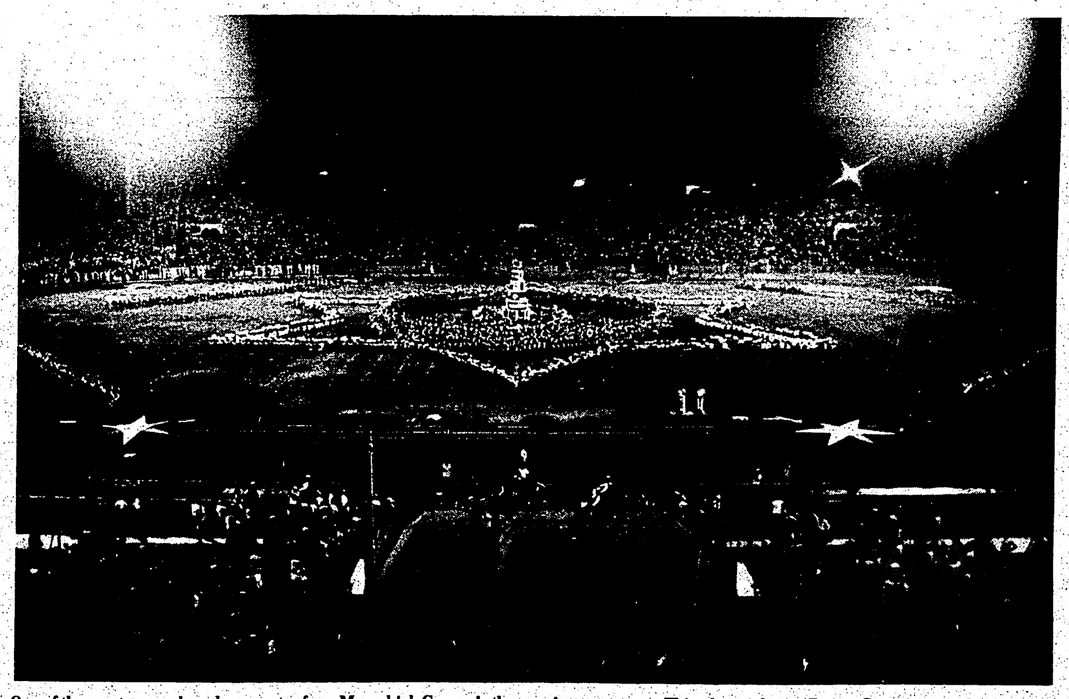
In the six months Anger was closely associated with Wallenberg in Budapest he observed the man's exceptional shrewdness for negotiation and ability to accomplish phenomenal rescue feats. By Anger's own admission, at least half of the Hungarian Jews (about 50,000) were saved solely because of Wallenberg's ingenuity.

Anger's personal account of his own capture by the loutish Russians is noteworthy because he shows plainly how easy it was to handle the Russian authorities. His safety was easily bought with his wristwatch which his captor added to an impressive row lined up his uniformed arm. Anger's implication is: surely Wallenberg, in the past years, has thought of fabulous ruses to save his skin.

Unfortunately, Anger also reveals how heavily the cards were stacked against Wallenberg. He was and still is certain that the Russians considered Wallenberg a spy, what with his American funds and overly zealous attitude towards saving Jews. Wallenberg was hot: Anger and the rest of the Swedish legation were not. The main hero became victim.

Anger's story is gripping, not just because he was with Wallenberg in Budapest, but because he is still with him. Since Wallenberg's arrest in 1945, Anger has continually pressed the Swedish government to meet the Russians with the only reasonable Russian deal. Specifically, he has asked that a Russian spy be traded for Wallenberg.

Time has proven Per Anger is right. As many as 19 separate reports, the latest in 1979, have confirmed that Wallenberg is alive.



One of the most remembered moments of any Maccabiah Games is the opening ceremony. This photo taken at Ramat Gan captures that moment at the 10th Games held in 1977.

First Maccabiah held in 1931

3,500 competitors in 1981

By SIMON GRIVER

JERUSALEM —

This summer's Maccabiah Games promise to be the biggest and best in the event's 50-year history. Between July 6 and 16, nearly 3,500 competitors, easily a record entry, will take part in 28 different sports.

Organizing committee heads Michael Kevehazi and Arie Rosenzwige announced that teams will come from 34 countries, also a record, including four newcomers: New Zealand, Singapore, Guam and Puerto Rico.

The largest squads will come from Israel with 600, the U.S. with 400 and Argentina and South Africa each with 250. South African sportsmen will be banned from seven events because the games are recognized by the International Olympic Committee and must conform to its regulations.

Finland will have the best proportion of representation. The country has only 800 Jews and will be bringing a team of 28. The Egyptian flag will be flying at the games but unfortunately no athletes have been found amongst the country's predominantly elderly community.

Once more there will be no eastern European teams at the games. No eastern European team has been allowed to attend since World War II, including Romania, with whom Israel has friendly relations.

Both Egypt and the eastern European communities did compete in the first games back in 1931.

The concept of the Maccabiah Games, a Jewish Olympics, was envisaged by Joseph Yekuteli in 1921. He persuaded Tel Aviv mayor Meir Dizengoff to build a stadium in neighboring Ramat Gan, which was named Kfar Maccabiah. When the first games were held, 309 athletes came from 17 countries. The event was a striking success and in the 1935 Maccabiah 1,700 competitors came. This was the aliya games because many of the participants stayed on in Palestine, wisely preferring not to return to a Europe threatened by Hitler.

The next Maccabiah was not until 1949 and the halving of entries to 800 reflected the catastrophe that had befallen the Jewish people. But numbers have picked up and 2,700 sportsmen participated in the last Maccabiah in 1977, as against 3,500 sportsmen from 34 lands this time.

Some Zionists see the Maccabiah as a contradiction in terms. Jews coming to Israel and then competing under, not one flag, but the flags of other nations. At this Maccabiah participants will be housed together and for the first time, not separated by nationality.

There will be three new sports in the coming games — rugby, softball and yachting. For the first time boxing has been left out due to a lack of interest.

But boxing may have been the sport of the hungry man in the ghetto and it seems that these days most Jews are neither hungry nor in the ghettos. For the combative minded, karate, judo and wrestling remain in the games.

Other events include track and field, basketball, tennis and table tennis, while for the less physical minded there are chess and bridge.

A gallery of Jewish sporting superstars has entered the games over the years. These include Dutch tennis ace Tom Okker and one of the greatest Olympic sportsmen of all time, Marc Spitz.

Sadly, though many of today's top world tennis stars are Jewish, they will be missing the games, preferring to participate in lucrative tournaments rather than showing their Jewish solidarity. But Israel's rising tennis star Shlomo Glickstein will be at the games and will bear the torch to light the Maccabiah flame.

Glickstein has had stiff competition for this honor because Israeli sport has never had a greater abundance of stars. Israel's basketball players, a blend of home grown stars like Mickey Berkovitz and U.S. immigrants like Lou Silver, are amongst the best in Europe, while yachtsmen Shimshon Brockman and Eitan Friedlander have a European championship under their belts.

Israel's soccer team has had a string of good results against top European opposition, while several stars like Avi Cohen with English champions Liverpool have been distinguishing themselves abroad. In tennis many youngsters like 13-year-old Gilad Bloom have won world championships for their age group, the fruits of an ambitious national tennis program.

This year, Israel will have to fight hard to retain her place at the top of the medals table. The challenge from the U.S. is bound to be strong. Israel has the edge in numbers but U.S. has more depth in talent and more people who have trained in better facilities.

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Former partisan leader steps forth to stress Jewish valor in Holocaust

By DAVID BIRKAN

TORONTO — Faye Schulman, who fought with a Russian partisan unit for three years, has come out of retirement to tell a story that's not well known.

"The foremost impression people have about Holocaust survivors is their enormous suffering," she told The Canadian Jewish News. "That Jews were heroes who fought tooth and nail against the Nazis is known far less."

Under the auspices of the Canadian Jewish Congress Holocaust Remembrance Committee, the urbane, immaculately groomed Mrs. Schulman is telling schools and youth groups across the city and beyond what Jews did when granted at least a fraction of a chance.

An artist and long-time photographer, she tells her story with a slide presentation depicting the Nazi atrocities she witnessed and the life she led as a fighter-nurse in the forests of the Polish-Russian frontier.

"It is important that young people of today know this episode in Jewish history," she said. "It is important that those who devoted themselves to fight, to protect and avenge Jewish dignity, not be forgotten."

The hands that painted the vibrant street scene, the colorful landscape and the cuddly kittens hanging on her living room wall at one time fired rifles and wrenched back into place jaws that had been shot apart.

Her story elicits astonishment and wonder from both Jewish and non-Jewish audiences.

Mrs. Schulman was a teenager, one of eight brothers and sisters, when the war broke out. They lived in a town near Pinsk on the Russian-Polish frontier, part of a population of 4,000 Jews and 4,000 White Russians. Unlike many towns with a significant Polish population, relations between the Jews and non-Jews of Lenin (named after daughter Lena of the town's citizen, a White Russian) were good.

In accordance with an agreement between Hitler and Stalin dividing the country between them, eastern Poland was taken over by the Soviets. For two years, life went on more or less the same, except that young Faye Lazebnik was learning Russian.

The Germans swept into town in their offensive of 1941. Hostages were taken, a Judenrat was formed and the Jewish populace was terrorized by random atrocities and looted. After a few months, the Jews were removed from their homes and squeezed into a ghetto, 50 people or more to a house.

"No one could escape then," said Mrs. Schulman. "The ghetto was surrounded by guards and barbed wire. Immediately beyond were a river, lake and swamps.

"The Germans then removed all the Jewish men between the ages of 15 and 40 to a labor camp. Should any try to escape, their families — we, the hostages — would be shot."

Among the men was her future husband Morris Schulman, who had made his way to the town from Warsaw.

In the summer of 1942, three long trenches were dug near the ghetto. Jews were called to assemble beside them on two occasions; those who evaded the call were tracked down and shot. They were convened a third time, on Aug. 8, 1942, and all were shot — 2,000 women, children and elderly.

"On the same day, the men in the labor camp escaped," said Mrs. Schulman. Many were recaptured. Morris Schulman went on to lead a partisan unit near Minsk, derailing German supply and troop trains going to and from the Russian front.

Her work as a photographer and artist left her among the handful of Jews spared. Both parents, two sisters and two brothers were killed. Her sister's two children were buried alive.

[Ben Lechtman photo]

Mrs. Schulman describes her experiences to school and other groups.

Mrs. Schulman as a partisan: The leopard skin outfit she wore in the Russian-Polish woods was originally taken from her home by the Nazis. She recovered it during a raid on her home town.

Mrs. Schulman describes how for days afterwards the mass graves disgorged streams of blood. Her audiences recoil in horror; she swallows and continues the narrative.

Despite the virtual annihilation of its inhabitants, the guards and barbed wire around the ghetto were kept in place.

About two weeks later, Russian partisans attacked the city. She escaped in the ensuing chaos. "I wanted to fight with the partisans. I thought they would welcome me with open arms. Such was not the case."

Russian anti-semitism — although less than that among their Polish counterparts — and a general discounting of Jewish fighting ability prevented all but the most determined from joining their units, said Mrs. Schulman. "Finally I was allowed in — because my brother-in-law had been a doctor, it was felt I would be able to look after the wounded."

For nearly three years, she fought as a combatant. She also dug out bullets, splinted bones, sewed together skin, and cleansed infections. More often than not, she was the chief surgeon. The doctor — a veterinarian — rotated among several units.

She had to obtain bandages, along with other supplies, through raids on the Germans. The main anesthetic was vodka.

"A Jew had to work three times as hard as a non-Jew to be considered an equal," she said. "Even then, Jews were always looked at as potential spies. If a Jew volunteered to lead an attack, he was considered uppity. If he stayed back with the bulk of the fighters, he was called a coward."

Mrs. Schulman had to be careful not to get sick herself, despite having to sleep on the ground summer and winter. "I would have been shot immediately if I couldn't keep going," she said. One time, she developed a severe infection in her right hand, with a high fever setting in. By the light of the moon, she stabbed herself to release the pus.

Her quick recovery and the fact that throughout the time she was never wounded were two of many miraculous events, as she describes them, in the preservation of her life.

When she volunteered for a particularly dangerous attack, despite overwhelming fatigue, she was mocked by the others; a surprise raid by the Germans on the camp "cut to pieces" everyone who stayed behind. In another instance, two aides walking on either side of her were killed. After an 8-hour canoe trip, her rower stepped ashore and was immediatley blown up by a mine.

She also cared for a little Jewish girl whom the wife of her town's Greek Orthodox priest had hidden from the Nazis. Because the woman herself feared imminent arrest, she fled the town.

Commented one of the many students at Loretto Abbey school who wrote to Mrs. Schulman after hearing her talk: "May God see fit to give me the strength to do what must be done, should I also find myself in disaster."

The Schulmans have two children. Susan is a doctor in a psychotherapy practice in Toronto. Sidney is an orthopedic surgeon in Ottawa.

True freedom does not lead to alienation

By RABBI SELIG KOROLNEK

CAMBRIDGE, Ont. —

One of the most distressing problems in our age is that of alienation. There are so many people who cannot relate to anyone or anything. Loneliness is their curse. They have no feeling of belonging and are thus very insecure.

In days gone by this was never a Jewish problem. The Jew, even though he was beset by difficulties from without, always had an inner security which allowed him to relate and never feel empty. Nowadays, this is no longer the case. Many young Jews are suffering from a sense of alienation. Why should this be so?

"In Hebrew there are three words for Freedom: cherus, dror, and chophesh. Cherus is the only one of the three which is associated with Pesach. Pesach, the Holiday of Freedom, is always referred to as zeman cherusainu. The words dror and chophesh are never used in conjunction with Pesach. This, I believe, is deliberate, because dror and chophesh connote a type of freedom which is not compatible with the Jewish ideal of freedom.

Freedom is not single concept. We use the words in two basically conflicting ways. We even note this in the English language by using the expressions "freedom of" and "freedom from." We speak of freedom of speech, freedom of assembly, but we speak of freedom from hunger, freedom from fear. The freedom of and the freedom from are two different types of freedom.

Freedom of, speaks of freedom as an absolute. It says that freedom in itself is a goal and not a means to achieve other goals. It says that if I am free, then I must have no obligations. The happiest person is one who has no restraints and that only by being absolutely free can I be absolutely happy.

Freedom from, on the other hand, speaks about freedom as a means and not a goal. It says if I am free from hunger I can do good. If I am free from fear then I can choose right. Anything which stops me from choosing the good and the right is wrong because I must always have the power at all times to choose between good and evil.

In Judaism, those who most obligate themselves are the happiest. Those who do most mitzvhas are the most praiseworthy. That is why I believe chophesh and dror are not used in conjunction with Pesach. The type of freedom which they denote are associated with a momentary lessening of obligations. Freedom to the Jew means the privilege of assuming obligations, not of being completely devoid of them.

In fact, the whole Pesach holiday, especially the seder, revolves around this theme. The number four predominates throughout the seder. There are the four questions, the four cups of wine, the four sons, the four names of Pesach itself, the four virtues by which the Jews in Egypt, according to the Midrash, made themselves worthy to be redeemed.

Four, in Hebrew, stands for the family. In Judaism each family is supposed to have a minimum of one boy and one girl. The number four occurs over and over again to remind us that none of us is really free unless we have a family to which we belong and for whom we can assume obligations.

The Jewish people in Egypt were commanded to gather together in the their homes with their families and to place a smattering of lamb's blood on their doorposts. This was to teach them and us that, in Judaism, all thoughts of blood, thrills, and horror are to be cast outside its doors. We are to concern ourselves with our family and community.

Unfortunately, in our day, many of our young people have confused the concept of freedom as an end and not as a means. They want to free themselves from all obligations and, because of this, they are terribly alienated and lonely.

In order to dispel this loneliness, many are concentrating on thrills and horrors which Jews long ago were told to cast outside their homes. Freedom for Judaism is a means. It enables us to assume greater and greater mitzvahs and obligations, so we become a better and a more compassionate people.

Let us hope and pray that many of our people will soon realize this and, thus, loneliness and alienation are temporary conditions.

For fuel and food

New technology recovers waste

TEL AVIV —

With a new technology developed in Israel, you may some day broil beefsteaks over a clean gas flame produced from the waste the cow left behind in the barn.

The Israeli system of converting agricultural wastes into fuel and high-protein animal feed impressed the U.S. department of energy sufficiently to sign an agreement with Israel's ministry of energy and infrastructure to jointly finance the building of demonstration plants both in Israel and the United States.

Developed at the northern kibbutz Kfar Giladi, the system is known by its Hebrew acronym NEFAH and is said to be five to ten times more efficient in gas production per working volume than other systems in use.

It calls for fermenting cow or chicken manure with certain bacteria in tanks called anaerobic digesters. In this way, 150 head of cattle can unknowingly produce nearly 150 litres of oil-equivalent for a farm every day. Even more important, says one of its developers, the resulting digested slurry is high enough in protein content to make a nutritious feed for fish and fowl.

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Now in Israel— little league ball

TEL AVIV —

The U.S. game of softball has been a recognized league sport in Israel for only two years. Now hard on its heels comes its inevitable junior version — Little League.

Six teams comprised of a total of 100 boys and girls between the ages of 7 and 15 were recently organized and a mini-tournament was held with an eye toward launching a full-fledged season in the spring.

Most of the pint-sized players are sabras. Come to think of it, how do you say "batter up" in the Holy Tongue? We're not sure.

Survivor describes Holocaust experiences in her moving book, "One Came Back"

By SHARON DRACHE

One Came Back
by Anita Mayer,
Oberon Press, Ottawa.
$15.95 cloth, $7.95 paper.

One of the first belongings Anita Mayer managed to plunder after her liberation in Libau on May 8, 1945, was a white mug from the factory stores where she had been held prisoner since October, 1944. To this day her husband, Heinz, uses the mug as his special Passover cup. He breaks matzo into his coffee to commemorate his wife's delivery from German hands.

Today, Anita Mayer lives in Prescott, Ont. She is 55. It took her almost 35 years to get up the courage to record the story of her wartime experience, dealing primarily with the period following her family's arrest in Tilburg in the summer of 1944 until her personal liberation nine months later.

Only nine months. Yet for Anita, a sojourn in "hell on earth," which began on Aug. 2, when the SS walked into the van Bebber home where Anita, her parents, brother Bernd and some others, "nine Jewish hiders," didn't have enough time to get to their secret room beneath a trapdoor concealed bny the
a trapdoor concealed by the dining room carpet.

A secret room. Jewish hiders. The story sounds familiar. As one picks up the book one is struck by the similarity of Anita's story to the famous Anne Frank diary. Anne, too, was arrested in the Netherlands in August, 1944.

And then, no sooner is the reader digging into his memory when the Frank family appears with the Roos', Anita's family, at Westerbrook, a "durchgangs-lager," the German term for transit camp, situated in the eastern Netherlands. Anita recalls: "We had all been in hiding for some time, had seen the Allies land in France and make good advances. Then almost at the last minute, when we thought we had survived the war, we were caught."

Of the 1,019 human beings loaded like cattle into freight cars, 75 to each car, on Sept. 2, 1944 . . . "our family was all together and near us the Frank family." And then the unloading at the Auschwitz-Birkenau death palace; the separation of old and young, male and female.

Anita's mother and father are sent to the crematoria, her brother Bernd to the male section of the Birkenau-Auschwitz complex.

After a grueling indoctrination — stripping, shaving, showering, tattooing — Anita is allowed to rest.

"At the entrance to the sleeping barracks were women with screaming, bitching voices. Inside we found wooden boxes in tiers of three . . . our sleeping places. They reminded me of feeding boxes for horses I had seen on farms . . . Mrs. Frank noticed me searching around. I told her I was alone. She asked me to join her, Margot, Anne and Mrs. van Pelz in their box. I gladly accepted."

But Anita soon makes other friends—two women in their 30s, Netty and Lucy. Lucy Freund (a pseudonym for a religious woman who requested Anita not use her name) becomes a mother figure to Anita. She moves to Lucy's sleeping box and from this point on we hear very little about the Franks, until one of Dr. Mengele's notorious selections which takes place on Oct. 26. Anne and Margot are sent to Bergen Belsen. Mrs. Frank remains in Birkenau. Anita, Lucy and Netty are sent to a camp in Libau.

Now, the reader experiences a bewildering letdown. Anita tells her story so compellingly that somehow in the first 40 pages the Frank family lives again. Anita reminds us over and over how close it is to the end of the war. And precariously, in the reader's mind, a false hope is nurtured.

This reaction is a direct result of the optimism and love with which Anita Mayer writes. But, Anita's story begins where Anne's left off. Anita's story is told with the advantage that time can bring to a writer's material. In this sense, because of the time lapse, Anita's story is especially powerful.

In an interview with Anita Mayer she was asked why, after all these years, she decided to write her story.

She answered: "An article in The Canadian Jewish News, back in January, 1978, quoted a source which claimed the Holocaust never happened." She said this article was one catalyst.

But then, she also recalls a Hadassah meeting which she attended in Ogdensburg, New York, also a few years back. The speaker was describing in much detail mass burials of Russian Jews in progroms. The atmosphere of the meeting, as Anita remembers, was more conducive to a party than a progrom.

As she listened to the woman's detailed account, she started to cry: "It was the first time I had cried since I was in concentration camp."

During the nine months of captivity, Anita's existence was most precarious. She was plagued with a mouth infection and frozen "black" hands. By a miracle she survived two trips to the doctor for these ailments.

Lucy Freund, the mother figure Anita adopted, lives in Jerusalem today. Anita recalls vividly the many difficult times when Lucy's davening gave the girls the necessary spiritual strength to survive.

Anita met Dr. Mengele once more and this time she owes her escape to a female prostitute who distracted Mengele. Again, luck was with Anita.

One favorite story of Anita's husband concerns this photograph:

After the war, en route to the Netherlands, Anita and her two friends Lucy and Netty had to secure passport photographs. The photographer in Prague wanted 50 kronen for each photo. The girls explained: "But we only have 50 kronen together. We don't want three pictures. All we want is one."

But he wouldn't budge. "Come back tomorrow with 150 kronen or no pictures."

So the girls became street beggars. They raised 170 kronen. Enough to give away a few kronen to a fellow beggar. The next day they went back to the photographer.

"The pictures were waiting for us and before we could do or say anything, the photographer said he'd thought about us all night and he wanted only 50 kronen."

Anita Mayer, in 1945

The picture of the gaunt girl you see here is that very passport photo.

Yes, Anita Mayer was lucky. And she says in her book that one of the thoughts which gave her inner strength was "a story about a young lad who had been asked at the beginning of his life to make a choice — did he want an easy life first and later a hard one or did he prefer a hard life first and later an easy one?"

Since her liberation in 1945 Anita thinks life has been good to her. She and her husband Heinz have two daughters: Ruth aged 30 and Margi, 25. Both reside in Toronto. Ruth is married to Frank Shapiro and Anita and Heinz are grandparents to the Shapiros two daughters, Rebecca and Sara.

Anita says she never plans anything but she did give herself a year-and-a-half to write her book. It was something she felt she had to do — more for her children and grandchildren than for the general public.

David Helwig (editorial consultant for Oberon Press), who read the book initially on the recommendation of a friend, prior to acceptance for publication, said he immediately recognized the excellent quality of the writing.

Oberon Press, one of Canada's smaller yet highly respected publishing houses, is to be commended for publishing "One Came Back." Just recently, Gentle Sinners, an Oberon novel by W. G. Valguardson won the Books in Canada (1980) award for fiction. Don't be surprised if Mayer's book proves to be another winner for Oberon.

Certainly, One Came Back will gain a place in the growing library of meritorious Holocaust literature.

Office of Israeli ombudsman handled 7,857 complaints last year

By JAMES LEWIN

JERUSALEM —

Question: If a private Israeli citizen runs into trouble with the government, where can he turn for help? Answer: The ombudsman's office.

In the year 1979/80, 7,857 complainants applied for assistance. The fact that this was almost a thousand more than the previous year was seen as an indication that more people are becoming aware of their rights, within the context of Israeli democracy, to try and put things right through the ombudsman.

For instance, income tax can be a difficult problem, not only to pay, but often — with the bewildering bureaucratic blizzard of forms — to properly report, even with the best of intentions. The government understands the problem better than anyone else, and therefore has opened income tax counseling offices at various places around the country.

A resident of Rehovot needed help filing his tax report for the 1978 tax year. The closest tax counselor, he found, was in Rishon le Zion. According to advertisements of the Income Tax Commission, the office was supposed to be open to the public from Sunday-Thursday, 3.30-6.30 p.m. However, the first time he arrived at the Rishon le Zion office at 4.30 p.m., the man from Rehovot found a "closed" sign on the door.

He returned a week later, at 6.15, and was informed that the counselor had left a few minutes before.

The next day he returned and again found the office closed, this time, according to the sign on the door, due to the counselor's illness.

With the deadline looming on his taxes, the man from Rehovot finally returned and found the office open. However, the tax counselor advised him to return the following week because there were already three other people waiting. Having reached the end of his patience, the citizen from Rehovot complained to the ombudsman, noting the loss of time and money because of all the traveling he had been obliged to undertake.

After investigation, it turned out that except for the day he was absent due to illness, the counselor had, in fact, been working but had hung the "closed" sign on the door because of the long line of people waiting to see him. The Income Tax Commission agreed the complainant was right and announced that the next year it would open an additional office in Rehovot and add staff to the office in Rishon le Zion.

In another example, a complainant came to the ombudsman demanding interest on a bill which he had waited for over four months to collect from the ministry of labor and social affairs for school supplies he had delivered to an institution for children. The ombudsman's office investigated, found the complainant justified, and acted to the effect that he was compensated for the delay in payment.

In the introduction to his yearly report, Dr. I. E. Nebenzahl noted: "Apparently there is still a need to alert many of those responsible for public administration to the grave consequences — including financial damage — of poor administration." Furthermore, he appealed to all public employees "to do their utmost to spare citizens at least those annoyances which a listening ear, patience, and a speedy response can prevent."

The ombudsman's office is even prepared to tackle the police force. One complainant, for instance, protested to the ombudsman that he had been arrested and detained without justification for a period of 14 days and his personal belongings seized and held for a month.

What apparently happened is that the innocent pedestrian wandered into the way of the authorities, hot in the pursuit of a sophisticated burglary ring specializing in expensive electronic equipment. The complainant made the mistake of buying a videotape machine at second-hand "bargain" prices without knowing, he claimed, that it was stolen propety. The police suspected him of being part of the gang they were tracking.

Even though he showed the authorities his bill of sale with the address of the store where he had purchased the equipment, and even though the store owners testified in his favor, and even though the electronics laboratory which had been burglarized reported completely different items stolen than those seized — and even though the stolen items were found a few days later, still the police petitioned the court for the arrest of the complainant.

"Taking into consideration all of the circumstances," concludes the ombudsman in typically dry bureaucratic undertones, "there was no justification for the request to extend detention," and recommended the police "consider the demand of the complainant for compensation."

The concept of the ombudsman originated in Sweden at the beginning of the 19th century. Today, no less than 30 democratic countries make use of the popular system that allows the voices of ordinary citizens to be heard. Last October, the Second International Ombudsman's Conference was held in Jerusalem, bringing together government ombudsmen from all over the free world.

In association with the ombudsman's office, which deals with the complaints of individuals, the comptroller's report surveys the entire workings of all government agencies and submits a yearly report of voluminous detail, cataloguing all the faults and failings of the government, in a flat, factual style. The comptroller's report serves as an arm of the Knesset, to supervise the executive branch. It also provides the daily newspapers with a yearly quota of sensational headlines "exposing" government inefficiency and mismanagement.

Dr. Yitzhak Nebenzahl is both comptroller and ombudsman for the State of Israel. Few figures within the government command more respect from scholars and journalists. He and his staff are perhaps the closest institutional equivalent to what, in an individual human being, is known as the conscience. His exemplary formula for public employees is "a listening ear, patience, and a speedy response."

And the annual comptroller's report, copies of which are distributed to all government offices, includes the most biting criticsim of almost every aspect of the bureaucracy. Testifying both to the open and highly democratic nature of Israeli life, and to the serious problems inherent in the workings of this type of democracy, the comptroller's report demands that government institutions increase their sensitivity to defects in their working.

The 30th annual report — the most recently released — itemized serious weaknesses in the government's overall performance, including poor planning of the budget, inefficiency in collecting taxes, negative aspects of public services, and even rebuked the army for maladministration, waste, and other failings.

Despite the government's repeated decisions to cut the number of public servants, the report noted, the number of state employees has increased by over 30% between 1970 and 1977. Furthermore, there has been a continuous decline in the level of qualifications of public sector employees.

The greatest weakness of the comptroller's report is that like the small quiet voice of the conscience, it may be too easily ignored. Every year, problems are described and analyzed with brilliant precision. The findings are published with great fanfare in the press. Then the annual report goes up on the shelf where it sometimes gathers dust, though no institution or individual can ignore its findings.

However, there could hardly be a better proof of the open and democratic character of Israeli society than the comptroller's report. And, as more and more private individuals become aware of the services of the ombudsman, increasing pressure may be brought within the Knesset to implement the recommendations the comptroller makes for a better and more responsive government.

Device scans organs

HAIFA —

An Israeli medical electronics firm recently unveiled what has been called a major breakthrough in medical scanning devices — a TV-based system that allows physicians to observe any organ in the body in live action, as opposed to the traditional still X-ray pictures.

The device is a digital nuclear camera, and it promises to be a particular value to cardiologists, who will actually be able to see and measure heart malfunction. Called the Apex 415, it is produced by Elscint Electronics, which has been selling its medical scanners and other specialized equipment the world over.

Provocative art

JERUSALEM —

Lea Majaro-Mintz's house is filled with naked women. Hundreds of them sprawl about the living room, dining area, stairs, garden, roof — and the studio. They are ceramic sculptures, almost all faceless and with large, depleted bellies, and they are among the most unusual artworks you are ever likely to see in Israel.

A book has just been published about Mrs. Majaro-Mintz's work, and it explains some of her provocative ideas about women, especially women in a changing and often embattled society like Israel. But you can get the commentary right from the artist when you visit her unusual three-storey home-gallery-studio in the Jewish Quarter of the Old City (she was born there), and you'll have the added pleasure of meeting a very warm and interesting personality.

For short stories?

HAIFA —

Of the many inventions spilling out of Israel brains recently, one should be of particular interest to journalists: a tiny typewriter which fits into the palm of the hand. In fact, the typist needs only one hand to operate it, leaving the other hand free for answering the phone, swatting the kids, or, in the case of newspeople, hoisting a beer.

The little keyboard has only four keys, which actually take down copy for any printout device. So far the gadget works with Hebrew and Latin characters.

Inventor of this portable pot-boiler percolator are Zohar Eilam and Dr. Daniel Gopher of the Technion's industrial and management engineering faculty.

Loot in liver

TEL AVIV —

Israel's goose liver industry is one of its most profitable specialized enterprises, chalking up a 42% growth in 1980/81 over 1978/79 to a total of 250 tons.

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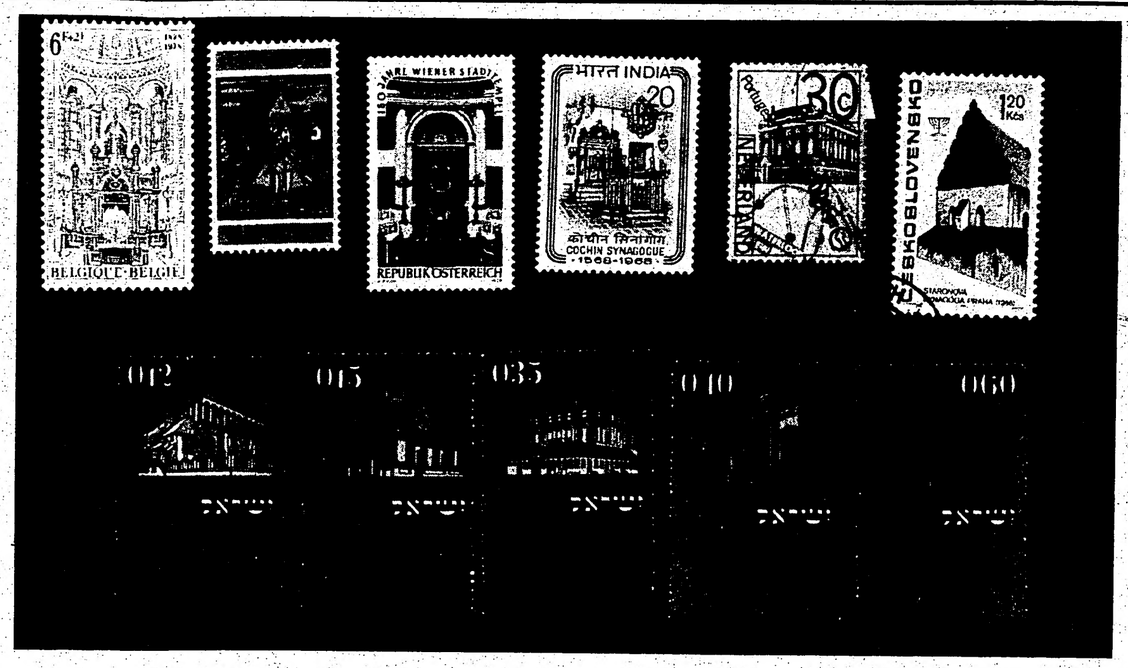

A number of the world's countries have featured their famous synagogues on stamps. In the top row, the countries represented are: Belgium, Surinam, Austria, India, Holland and Czechoslovakia. In the bottom row there are a few of the synagogues from around the world that have been noted on Israeli stamps. In that series the cities are: Cracow, Tunis, Amsterdam, Moscow and New York.

An interesting sideline for collectors

Stamps sometimes have Jewish themes

By JAMES MONTAGNES

Scenes with biblical background and personalities of the Jewish faith are featured on stamps of many countries. Aside from the stamps of Israel there is little about Judaism to be found on stamps of other countries. A few countries have issued stamps in recent years to synagogues in major cities.

Collecting stamps with a Jewish theme is an interesting sideline to the field of philately, and a growing number of stamp collectors are specializing in this aspect of the popular hobby. There have, for example, been hundreds of stamps issued throughout the world to honor famous men such as Albert Einstein, Nobel Prize winners Niels Bohr, actresses Elisa Rachel Felix and Sarah Bernhardt, poet Heinrich Heine, first Australian-born governor-general Sir Isaac Isaacs, and many others.

There have been stamps to places mentioned in the Old Testament by countries such as Lebanon, quotations from the prophets on stamps of Italian colonies and Russia, while prophets are shown on postage of Vatican City, Italy and Belgium.

History of Jewish settlements in the Americas is shown on a number of stamps. The former Netherlands colony of Surinam, at the top of South America, was settled in 1668 by Jews who fled from Brazil when that country's short occupation by the Netherlands ended with the arrival of Portuguese forces.

The settlements in Surinam were on the Surinam River and called Joden Savanne (Jewish prairies). The stamps, issued in 1968, show an old map of the area with location of various family plots, gravestones with biblical inscriptions and the first synagogue. In 1961 Surinam issued a stamp to the Neve Shalom Synagogue in the capital city of Paramaribo.

Synagogues have been shown on stamps of a number of countries. Two years ago, for the centenary of the Great Synagogue in Brussels, Belgium issued a stamp showing its interior, which was fortunately little damaged during the German occupation of World War II.

Synagogues have also been portrayed on 1975 stamps of Netherlands, for the 300th anniversary of the Portuguese synagogue at Amsterdam, by Austria in 1976 for the 150th anniversary of the Vienna City Temple, by India for the 400th anniversary of the Paradesi synagogue at Cochin, by Czechoslovakia in 1967 for 13th century synagogue at Prague which is now a state museum, and by Panama in 1962 showing the Canal Zone and Panama City synagogues.

Israel featured five famous synagogues outside Israel on 1970 stamps for the Jewish New Year 5731, depicting the oldest congregations at Tunis, Cracow, Moscow, Amsterdam and New York.

Japanese group has become great friend of Israel

By SANDRA COHEN

"Makuya" — a word ringing with associations — friends and supporters of Israel, fervent believers, a warm, compassionate Japanese people. Meet them as they parade through the hearts of Jerusalem and Tel Aviv — arms outstretched, faces radiating the joy of life, eyes singing peace — a special people.

A research physicist by profession, though working for the past eight years on the editorial board of the Makuya monthly magazine Light of Life, Dr. Akiva Jindo is quick to begin our conversation with special emphasis on the founder of the Makuya New Zionist Movement, Prof. Abraham Teshima. At the dedication ceremony in his memory of a forest on Mt. Turan in the Galilee, Uzi Narkiss recalled: "He was a man of devotion — devotion to his people, devotion to his country, devotion to the State of Israel."

Following World War II, feeling the need for spiritually rebuilding his country, Teshima left his business enterprises and turned to the Old and New Testaments of the Bible — in his eyes, the light to all nations. A new movement thus came into being, and the name "Makuya" was chosen, a Japanese word translated from the Hebrew "ohelmoeid" meaning tabernacle.

The essence of Makuya has its origin in the commandment of God to Moses on Mt. Sinai when God said to him, "You shall make the tabernacle that I might meet with the people and with you." The Makuya do not pray in established places of worship, which they feel often ultimately take on more significance than the prayers themselves, but hold meetings anywhere. "All that we ask," Dr. Jindo points out, "is that God be present. And we communicate directly with Him."

It was not sufficient just to read the Bible, Teshima had believed. Dr. Jindo adds: "It was important to see the actors and actresses living and acting out their language — to see, feel, touch the stones of the Holy Land."

Despite his death in 1973, it is clear that Teshima is very much a living reality to all his followers. Since his first visit in 1961 and the realization of his dream to see the State of Israel, many thousands of the Makuya have made pilgrimages, continually throwing their support behind Israel's very existence — in their belief in the fulfilment of biblical prophecies.

Impressed with the kibbutz way of life, they have come here for periods of six months to a year to study, learn the Hebrew language and work the land. Through the years, kibbutzim like Heftsi-Bah and Dalia have welcomed the Makuya, giving them a second home.

"The beginning was difficult," Dr. Jindo recalls, "not knowing what to expect from the Israeli way of life, in addition to the questioning kibbutz members and lack of communication." The testing period came to a triumphant end with a wave of students taking up kibbutz life.

Dr. Jinho estimates there are a total of 50,000 Makuya in Japan, and groups in the United States, Canada, Brazil, Mexico, Greece, Denmark, Korea and Formosa; their professions including doctors, scientists, lawyers, laborers, housewives and students. Groups of 150 to 200 frequently come to Israel on tour, and at any given time there are approximately 50 students dispersed in Jerusalem, Tel Aviv, kibbutzim, moshavim and universities, all following individual programs of study — Hebrew, Jewish history, the aspirations of the Jewish people, Zionism, etc.

Manifestations of love and attachment to Zion have been many. When the Six Day War broke out, they immediately set up the Emergency Relief Committee of Japan, with relief goods hurriedly flown to Israel. In 1973, Japan renounced its traditional policy of neutrality, adopting a pro-Arab stand. Deeply concerned, the Makuya organized a peaceful march in downtown Tokyo, and 3,000 gathered from all over Japan to demonstrate their support.

In 1975 UN resolution condemning Zionism as a form of racism brought immedate protest. A petition was sent to UN secretary-general Dr. Kurt Waldheim containing 37,000 signatures.

In addition to such political campaigns, the Makuya delight in proclaiming their friendship for Israel through music. With electric organ, drums and singers, members have appeared in concerts in Japan, the United States and in Israel at the Habima Hall and the Jerusalem Theatre. One concert was attended recently by President Navon.

Dr. Jindo has been in Israel for the past 2½ years, and though his family will be returning to Tokyo shortly, he plans to come back, to Israel several times each year. He says at prayers at the Western Wall: "We constantly receive inspiration."

An unforgettable experience, he recalls, was joining the festivities of Simchat Torah in the home of the well-known Rabbi Kook. "He welcomed us warmly, seeing us as part of the realization of the coming of the Messiah. In his eyes, the Makuya, coming from the Far East to Jerusalem is an encouraging sign." At a prayer meeting on Mt. Sinai, "we went to re-experience 'Matan-Torah,' (the giving of the commandments) and we **did**," he says elatedly.

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[Uzi Keren photo]

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Herod was complex person; the king made mark on history

By ARYEH LOUV

Masada has become synonymous with the heroic resistance of the Jewish zealots against the Roman oppressors in the year 73. Every day thousands of visitors climb to the top of the mountain or glide up by cable car to see the site where 60 Jewish freedom fighters put an end to their lives when the Romans were about to capture them and send them into slavery.

Excavations on Masada have laid bare many buildings on the mountain top. The remains that can be associated with the zealots are modest, mostly adaptations of the luxurious buildings put up by King Herod some 100 years earlier. These include palaces, bath houses, storage buildings, enormous water reservoirs, defence walls, a swimming pool and a synagogue.

One might say there existed everything a Jewish king of that day and age might require. But on an isolated mountain top, in an uninhabited desert region two days from Jerusalem by chariot?

Why did Herod go to the extreme of bringing architects, engineers and workmen all the way to this barren wilderness? Why did he construct intricate flood control systems to channel water into reservoirs he built into the mountain side? Why a terraced palace clinging precariously to the precipice?

And the biggest question — why did he hardly ever set foot on Masada?

The answers to all these questions can be found in the complex personality of Herod himself. Although a non-Jew according to Jewish law, he became king of a Jewish state. Although son of a Nabatean mother and Idomean father, from the periphery of the Roman empire, he became friend and intimate of the empire's rulers. Despised by most of his subjects, tolerated only to a certain degree by his superiors, he had to walk a tightrope between the two.

He had a paranoid fear of real and imagined rivals, among which were at least one of his wives and a number of his sons, as well as his colleague and neighbor, Queen Cleopatra of Egypt.

In spite of these restraints, or maybe because of them, Herod was determined to play the multiple role of oriental potentate, benefactor of his subjects and of other peoples as well, and ruler to be remembered by posterity. He set about making his mark on history by scattering magnificent building projects all over his Judean kingdom, and outside its borders as well.

Twentieth century archaeologists have given Herod a new lease on posterity, and some of their most productive and fascinating digs have unearthed the material legacy that justifies his appellation "the Great."

The remains of Herod's cities, palaces, ports, temples, theatres, stadiums, hippodromes, baths and water systems are recurrent items in a tourist itinerary of Israel.

Modern roads and means of conveyance diminish the isolated effect of some of his refuges, but Masada still effectively illustrates the acute persecution complex from which he suffered all his life. So does Herodion in the Judean desert near Bethlehem. Here, Herod played with the shape of a mountain as if he had an army of bulldozers at his command, until he achieved a perfectly rounded hill ending in a crater.

Inside the crater he built a complex of dwellings, colonnaded gardens, baths and reception halls, and, in the circumvallation, four towers — three semi-circular and one round. Josephus Flavius, the historian, reports that Herod intended this to be his mausoleum, but no remains of a tomb have been found.

Resourcefulness, vision and engineering skill are the hallmark of Herod's building projects. Although he must have attracted the best architects at home and abroad, he probably had a good measure of insight and understanding of architecture and engineering. Though many of his buildings are grandiose in their dimensions, each of them has one or several functions.

During his reign, Jerusalem became one of the most magnificent cities in the ancient world, and the redesign of the Temple was his magnum opus.

Denied access to the inner precincts as not sufficiently Jewish, Herod nevertheless embarked on the undertaking for a dual purpose — establishing himself as benefactor of his Jewish subjects, and spreading his fame among the nations as builder and ruler of international stature.

Here, again, he handled the rocky terrain as if it were a lump of wet sand. He created an esplanade larger than the Acropolis in Athens by leveling Mt. Moriah to the north and extending it southwards over a daring construction of vaults. The magnificent Temple, decorated with gold and silver, white colonnades, monumental stairs and bridges, all disappeared in the Roman onslaught that preceded the capture of Masada, but the majestic expanse, which takes up one third of the Old City's area, remains until this day.

Herod the builder is the same, evil Herod the King of the New Testament, who killed all the male children in Bethlehem up to the age of two when he heard that the future King of the Jews had been born there. Herod died soon after, but this is not the only link between Jesus and Herod. When Jesus overturned the tables of the money changers in the Temple, it took place on the new Temple plaza that Herod had built.

According to Christian tradition, Pilate's quarters, where Jesus was brought before him, were in the Antonia fortress. Originally a Roman stronghold overlooking the Temple, Herod had turned the Antonia into a luxurious palace for himself and his family. The stone floor of the building is still visible today, at the beginning of the Via Dolorosa.

Herod felt, soon enough, that a reconverted fort wouldn't do as a palace, and built himself a new one on Mount Zion, where Jaffa Gate is today. As with most of his buildings, it had more than one purpose, and served as defence post on a strategic point of access to the city. Josephus recounts that it has three enormous defence towers — Marianne, Phasael and Hippicus — named after Herod's wife, brother and friend. In the citadel next to Jaffa Gate, as it stands today, the Herodian foundation of one of these towers is clearly visible.

Caesarea is the one place where Herod could really build a new town from scratch, regardless of the sensibilities of the Jewish population. The population he attracted was Roman and Greek, who expected city hall to provide theatres, amphitheatres, hippodromes and stadia, or at the very least one of each. To Jews, these institutions, or, more specifically, the spectacles and competitions such as gladiator fights or nude wrestling, were taboo.

The theatre in Caesarea has been excavated and is once more in use for concerts and stage performances. The aqueduct now attracts bathers to the shade of its arches. The hippodrome has been identified, but the amphitheatre and stadium are still hidden somewhere under the sands.

Divers have traced the outlines of the port that Herod built, which rivalled that of Piraeus in size and had enormous statues visible from far at sea.

The Herodian ruins of Caesarea share the stage with much later remnants of the Crusader city.

Historical chronicles indicate many other locations in Israel where Herod is known to have built, such as Asqelon, Antipatris, Banyas, Sephori, Akko and Sebaste. Both Sebaste and Caesarea mean emperor and were names picked by Herod to honor the emperor Augustus.

Herod had various tricks to keep in favor with the people who held the strings of his throne. Aug. 31 is one of them. Herod reasoned with the Emperor Augustus that it was unseemly for "his" month of August to have only 30 days, whereas July, named in honor of Julius Caesar, had 31. Whereupon Augustus took the 31st day of August from the month of February.

Herod ended his life in misery, consumed by jealousy and suspicion and by an excruciating illness. He may not have been the Great in every sense, but he left a great legacy of buildings that make us marvel to this day.

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חג שמח

A driver brings in a load of grapes from the vineyards. [Photo Mike Zimmerman]

Winemaking is now science and art in modern day Israel

By SYBIL ZIMMERMAN

As one of Israel's best-known culinary correspondents and writers, Sybil Zimmerman is naturally interested in Israel's wineries.

In this piece, she surveys the wine scene in Eretz Yisrael from its beginnings in the 1880s up to the present. Though the Israelis themselves are small drinkers, Carmel wines are exported all over the world as Israel hopes to expand "operation wine."

* * *

Noah was said to be the first wine maker in the Bible (Genesis 9:20-21). The spies of Moses returned bearing a branch with a cluster of grapes. The Bible and its commentaries provide good sources to many types of information on wine, and prospective wine makers could even look to the Bible as a source of learning if they wished to duplicate wines like those of ancient Palestine.

Vitaculture has not only been of traditional interest to Jews throughout the ages, but it has actually come down into modern-day Israel as a science and art.

From the time of the Roman conquest until the 19th century, however, wine production was almost nonexistent in Eretz Yisrael. The history of modern-day Israel's wine-making industry came about quite accidentally.

In 1882, a group of Romanian Jews bought some land, 20 miles south of what is today Haifa, and established a settlement. At the same time, a group of Russian Jews were establishing a town nine miles southeast of present-day Tel Aviv. The first town became Rishon le'Tzion; the second, Zichron Yaakov. Both groups were having difficulties in their pioneering efforts. The Russian group dispatched a member to Europe, who chanced to meet Baron Edmond de Rothschild, the French philanthropist. He agreed to assist them.

On the basis of first-hand reports, the Baron realized how similar the climate and soil of the Holy Land were to his own vineyards in the Bordeaux region of France. He sent cuttings from his own vineyards to the towns, contributed funds to dig wells and persuaded the pioneers to shift to grape production.

In 1887, the first crop was harvested to the wine cellars at Rishon. The wine cellars of Zichron were in operation by 1892. This was the beginning of today's Carmel wines.

Amram Surasky is manager of the Carmel wine growers co-operative in Zichron Yaakov. He came to the winery in 1959 while studying food technology engineering at the Haifa Technion.

The major difference between Rishon and Zichron is twofold, he says. Zichron farmers are not speculators. The land, they feel, is for agriculture, and many farmers inherited the land from their fathers and grandfathers. Every year, there are more and more grapes because the crop grows from year to year. In Rishon, there is less and less from year to year because the farmers are selling the land for building.

Today, Zichron produces more wine, but more wine is bottled in Rishon. Zichron also only makes wines for the Israeli market. Some wines, brandies, and liqueurs are made in Rishon, which is also responsible for exporting.

Carmel wines are kosher. Kosher wine is based on three conditions:

- Only Jews work in the wine industry from the crushing to bottling stages. To make it "kosher mehedrin," all the workers touching it — crushing, fermenting, filtering, aging and filling — are religious.
- Grapes must be kosher. Normally, three years are required for vines to reach grape-producing state. In Israel, new grapes have to be brought to the winery only during the fourth year of growth so as not to injure the plants' future fruit bearing capacity. The mashgiach (religious supervisor) always knows which vines are new and which are to be harvested. Before harvest time, he goes to the vineyards and tells the farmers which grapes are permissible to pick. If a farmer harvests new grapes before the mashgiach tells him, all the grapes are considered non-kosher.
- When the season is finished, 1% of the crop is thrown away, as a symbolic tithe, dating from the time of the Temple, when one gave part of one's income for various purposes.

Grape production is big business. Over 20 tons of grapes come in to Zichron every year; 14-15,000 come to Rishon. Sixty per cent is used for wine; 20% is press wine (skins and seeds pressed not for the wine industry, but distilled for alcohol to add to sweet wines and for brandy).

Seven million bottles a year are produced in Zichron, plus wine to fill six to seven million bottles, which is sent in bulk to Rishon for filling.

Since Zichron only produces for the Israeli market, Surasky reports that the best selling wines locally are Carmel Hock (white dry) and Adom Atik (red dry), of which two million each are sold per year.

Best selling wines exported are Chateau Rishon Lavan (sweet white); Sacramental (red); Rose (rose); Cabernet (red dry); and Hock (dry white). These wines are exported primarily to the United States, Canada, England and Sweden (the top four), followed by the Scandinavian countries, France, Australia, Italy and Holland.

In 1978-79 $4 million worth of Carmel wines were exported.

(World Zionist Press Service)

Scientists look at solar energy

By JAMES LEWIN

An experimental project, begun last year at Ein Bokek near the Dead Sea, may eventually produce enough electrical power to service all of Israel — on energy collected from the rays of the sun.

"Solar energy is one of the only serious alternatives to oil that Israel has," says David Arnon, deputy managing director of Paz and Israeli chairman of the World Energy Congress.

It is a fact that enough solar energy reaches the earth's surface in two weeks to equal the total amount of oil and coal existing since the beginning of the world. However, the transformation and collection of this energy for practical and industrial purposes is still a new phenomenon.

"This venture is still in a very experimental stage," emphasizes Yitzhak Shomron, spokesman for the ministry of energy. The current project on the shore of the Dead Sea produces only enough electricity to run a small hotel. Uniquely constructed solar ponds trap the sun's heat and store it, furnishing energy to run specially adapted generators. The solar pond idea is an original Israeli concept, researched at the Hebrew University and developed by the Ormat (Solmat) company of Israel.

The next stage of the project, to be completed in 1983, will be to build a hydroelectric station capable of generating five megawatts of electricity. The capital investment will be $20 million, Shomron says. And even then, the project will still be at the experimental level.

If successful, the station will produce about enough electricity to run an average-sized kibbutz. At that point, in four or five years, when the program is already commercially viable, it could be expanded four or five times.

Eventually, assuming all the technical problems can be solved, it is possible that the greater part of the Dead Sea can be converted into solar energy ponds, capable of collecting 2,000 megawatts of electricity. That would be the equivalent of the electricity needs for the whole country. However, Shomron emphasized, this is only a projected possibility for the year 2,000. For the present, he said, it is first necessary to prove the idea is feasible for a small power plant.

Israeli scientists have also developed a solar air-conditioning system that can use the sun's energy for a cooling process.

Another new project in solar energy is the experimental solar village, now in the advanced planning stages, to be located at Sde Boker in the Negev. Menachem Chen, general manager of the Israel Institute of Petroleum and Energy, says the solar village is being funded by the Belfer Centre for Energy Research and the ministry of energy. "The village will be able to give long-term cost/benefit analysis of specific solar energy projects. The knowledge gathered there will then be of commercial use."

Technological innovations in the field include replacing the now familiar flat-plate solar collectors, such as are used in home water-heating systems, with curved-plate collectors that, by magnifying the sun's rays, can heat water or oil up to 500 degrees Celsius.

Another new technique has been suggested by immigrant scientist from the Soviet Union, Prof. Yermiyahu Branover in the department of mechanical engineering at the Ben-Gurion University of the Negev at Beersheva. Branover's innovation is a magnetohydrodynamic system that produces electricity by passing liquid metals through a magnetic field. With this technique, there is no need for complicated generators or turbines. By adding an organic substance such as freon to liquid metals such as mercury, liquid sodium and tin, the solution boils with the sun's help and expands, thus activating the magnetohydrodynamic system to produce electricity.

The chief problem, so far, in developing the use of solar energy has been the price tag. At the present stage, it takes a square kilometre of land area to absorb 1,000 megawatts of solar energy; only 10% of that can be converted to electricity. The resultant cost is an unacceptable $1 per watt. It could be conceivably possible to construct solar cells to supply all of Israel's current electricity needs, but the estimated required investment would be an impractical $20 billion.

Nevertheless, development of solar energy systems is progressing with all possible speed and involvement. The basic motivation is that Israel may have no other alternative.

Sex experts gathering in Jerusalem

HAIFA —

The Jewish role in the development of the science of sexology will be but one item under discussion when the world's leading sex experts gather in Jerusalem for the 5th World Congress of Sexology from June 21-26.

Dr. Zwi Hoch, head of the Centre for Sexual Counseling, Therapy and Education, a gynecologist of the Technion faculty of medicine, is organizing the conference for the World Association for Sexology, and will serve as president of the congress.

Among the experts from around the world gathering for the meetings will be Masters and Johnson, Helen Kaplan, John Money, Harold I. Lief and WAS president Gilbert Tordjman.

Subjects to be covered range from current concepts of sexual counseling and therapy, and sex education in the 80s, to issues such as sexology and law, sexual variation and deviancy, child abuse, homosexuality, morals and religion, family planning, and others.

The congress theme "Applied Sexology" will be the basis for all of its topics which will be developed in plenary sessions, panel discussions, symposia, free communications, poster sessions, luncheon conferences and audio visual sessions. Special emphasis will be made on topics such as sexual therapy and research.

A special pre-congress educational program, consisting of simultaneously held workshops of eight hours duration each, will be held, and led by professionals in their respective fields.

A post congress symposium, on applied sexology and disability, will be held at the Dan Carmel Hotel in Haifa from June 28-30 in order to emphasize that 1981 is the International Year for Disabled Persons.

Haifa will be the scene of two additional sexological conferences, the first time there has been such a concentration of activity in this field in Israel.

The "VI Journees Mediterraneenes de Sexologie" will be held in Haifa on June 19, and the 9th annual meeting of the International Academy of Sex Research will be held June 18-19.

Tribute to murdered children

By RICK KARDONNE

TORONTO —

A powerful and sensitive musical tribute to the 1,500,000 children murdered by Hitler — Ben Steinberg's "Echoes of Children," which has been performed across the continent and over 34 TV stations — will be presenfed in its original concert venue with its original soloists, Cantor Severin Weingort and Ruth Slater, at Beth Tzedec on April 29 to commemorate Holocaust Remembrance Day.

Ben Steinberg

Winnipeg-born Ben Steinberg is probably Canada's most prominent consciously-affirmatively-Jewish composer. The son of the late Cantor Alexander Steinberg, Ben, presently music director for Toronto's Temple Sinai, has had his music performed often on the CBC and throughout the U.S., Canada and Israel. He was honored in February, 1979 by the CBC, which devoted a complete broadcast to the presentation of his synagogue music, performed under his direction by two cantors, a choir and a symphony orchestra.

Steinberg was originally approached by Holocaust survivor Chava Kwinter (author of "I'm Still Living") and Harry Wolle (now in Israel), representing the Congress Holocaust Remembrance Committee, to compose Echoes of Children. After initial hesitation due to the awesomeness of the subject, he agreed to undertake the task.

Support from the Ontario Arts Council and agreement by the CBC to broadcast the completed work coincided with an invitation from the city of Jerusalem for Ben Steinberg to be an artist-in-residence at its creative retreat, Mishkenot Sha'ananim (an honor reserved for composers, artists and writers of international stature), where he could research the Yad Vashem archives for actual letters and writings by the children murdered in the death camps. "It was one of the most intense experiences in my life," says Steinberg.

His composition is equally distributed through soloists, choir and orchestra and tapes of children reading portions of the letters — the tapes were recorded in Jerusalem as being the most accurate possible vicarious depiction of the true horrors of the Holocaust.

Steinberg has utilized all possible musical styles to express the impact of the various texts, which are based on writings by the doomed children. For example, the Yiddish lullaby written by Chana Hayden is composed in the form of a pavane (lament for the dead), while the biblical-style writings of the doomed little religious boy, Moshe Flinker, are set to liturgical chants.

The one segment of the text not based on the writings of the children is drawn from Ezekiel, chapter 37: the conclusive classical-Zionist "never again" final message.

In Toledo, Ohio's fourth largest city, Echoes received a spectacular full symphonic performance with actor Herschel Bernardi. What's most significant is that the live audience consisted of 1,700 Roman Catholic high school students. There, Catholic pupils must take a 3-week course on the Holocaust.

This exemplifies the strategic importance of presenting Echoes as often as possible, especially today when resurgent anti-semitism is propagating the canard that the Holocaust did not occur at all.

It is therefore most imperative that the Toronto Jewish community turn out in full numbers on April 29 to see Steinberg's master work, Echoes of Children.

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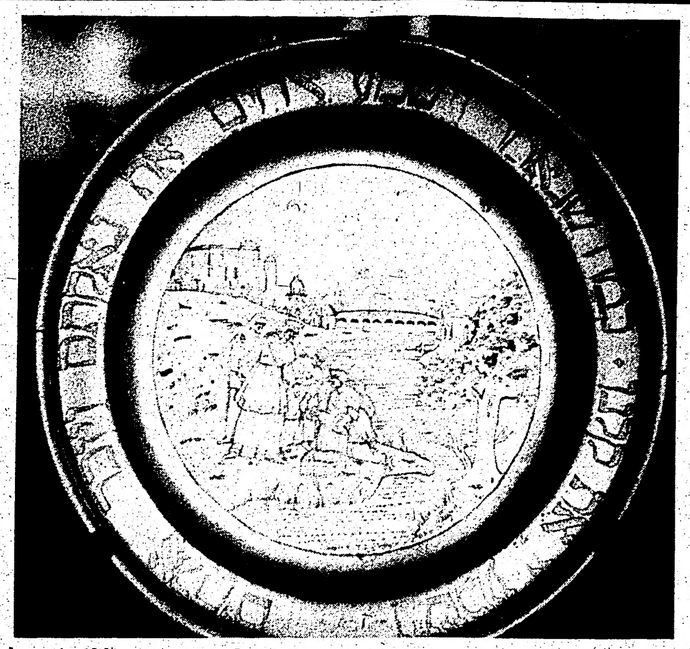
חג שמח

An Italian Majolica Passover plate, from 1673, was signed and dated in Hebrew by the artist, Isaac Cohen II.



An 18th century pewter Passover plate illustrates Pharaoh's daughter finding the infant Moses in the Nile.

Cecil Roth located rare seder plates, in silver, pewter - with inscriptions

By
DR. FRED WEINBERG
[Dr. Weinberg contributes to The CJN in the field of Judaica]

The Passover seder service is undoubtedly the most memorable family experience in the Jewish holiday cycle.

The haggadah, the story of the exodus from Egypt, is recounted and various symbolic dishes are eaten including matzoh, the unleavened bread, which is of course the central ceremonial food.

The seder plate as the receptacle for the symbolic foods and for the three matzot has over the centuries, been made of many materials — silver, pewter, copper and various ceramics. Seder plates of most exceptional artistry and of historical importance were made between the 16th and 18th century of majolica glazed earthware by Italian Jewish craftsmen. They are exceedingly rare and less than a dozen in the world have survived.

The majolica seder plate illustrated with this article is part of the Beth Tzedec Museum collection acquired from the late Prof. Cecil Roth. It was made in Ancona, Italy in the year 1673 and is signed and dated in Hebrew on the back by the artist ceramicist Isaac Cohen II. It is round, is 46 cms. in diameter, with a wide yellow border on a raised floral design. Within this border are four larger oval cartouches with biblical and festival scenes. These hold the egg, the haroset, the bitter herbs and the roasted bone required for the seder narrative.

There are four smaller scrolled cartouches in which are depicted figures of Moses, Aaron, David and Solomon. Filling the centre of the plate in Hebrew is the order of the seder starting with kadesh, the blessing over wine, the shehechayanu prayer of thanksgiving and at the bottom in smaller script, the list of the Ten Plagues.

Prof. Roth, in his research, was able to track down eight similar majolica plates, all signed by Jewish Italian artists between the years 1532 and 1730.

Majolica plates were also made by Jews in Italy for purposes other than Passover use such as for the havdalah ceremony at the conclusion of the Sabbath and for purely decorative use. One such plate honors a good housewife and has on it the inscription: "A woman of worth is the crown of her husband." Another was intended as a wedding present and shows a Jewish beauty with the inscription, "Come my friend to greet the bride."

Silver and pewter Passover plates often reveal their later European cities of origin, such as the one showing Moses being found in the river possibly flowing through Prague. Pharaoh's daughter and her entourage are depicted in contemporary European dress. The errors in the Hebrew lettering such as the closed "hay" in the border inscription are not clearly understood. They may be mistakes due to the ignorance of non-Jewish workmen or artistic liberty.

To the late Dr. Roth we owe a great debt. His scholarship and his research into Jewish artifacts illustrate the ways that Jews throughout the ages observed "hiddur mitzvah." This beautification of the performance of commandments is appropriately exemplified in the creation of these exquisite seder plates used to celebrate Passover in the traditional family setting.

Series to depict history of Jews, showing suffering, achievements

By SIMON GRIVER

Production is now under way in Israel of "Civilization and the Jews," an 11-part television documentary depicting the history and destiny of the Jews.

The program is the biggest ever project of New York's WNET Channel 13 and will be shown in 1983 on the U.S. Public Education system and all over the world.

The $8 million budget is being contributed by leading U.S. foundations like Revson and Petrie.

Purpose of the series is twofold. It will show not only the suffering and achievements of the Jews, but the dozens of diverse cultures that have hosted them, not always hospitably, during their years in exile. Thus the uniqueness of the Jews will be used as a vehicle to examine the roots of civilization and to see how the children of Israel have both contributed to and taken from the societies they have passed through.

Marc Siegel, with more than 200 television programs about Jewish affairs under his belt, is executive producer. (He embarked on a similar venture for NBC several years ago, but the idea was axed in its embryo stage.) His choice of former foreign minister and ambassador to the UN, Abba Eban, as chief consultant and narrator of the 11 hour-long episodes, could not have been better.

Eban has been a revelation. An erudite scholar and impeccable orator, he has astounded everybody with his screen abilities.

A recent shooting session in Jerusalem typified his talent. He was filmed on the site of the destroyed Temples against the backdrop of the Dome of the Rock, the magnificent gold domed mosque from beside which Mohammed is said to have ascended to heaven.

[Photo Richard Nowitz]

As Abba Eban stands by an excavation site near the southern part of Jerusalem's Western Wall, he narrates for the TV documentary, "Civilization and the Jews."

Eban's subject was the Jewish contribution to the rise of Islam. He arrived, sat down, wrote his script and then memorized it. Within an hour he was in front of the cameras delivering his lines. And afterwards it was back to the Knesset for a debate.

"I only wish I could work with actors who are as good," said Martin Hoade, Siegel's deputy who was in Israel directing production. "Some of the best professionals take days to learn their script and rarely get Eban's feeling into their lines. Of course, he is dealing with material that is very dear to him."

Hoade was in Israel for a month, capturing scenes from the Galileee to the Sinai. He is a non-Jew with a Jewish wife, with a tremendous affection for Jewish culture, having produced many Jewish documentaries including one on Golda Meir for NBC.

Civilization and the Jews spotlights persecution but stresses the common bonds of mankind. Much of the content from the slavery in Egypt, through the Spanish Inquisition to the Holocaust, focuses on man's iniquity. Nevertheless, the underlying theme is of man's interdependence and the common God shared by Christianity and Islam, which were both Jewish inspired. It is the story of an ongoing two-way relationship between Jews and the world, culminating in the establishment of Israel, with its own role to play in the family of nations.

April Films, a Tel Aviv company, is doing the filming of the Israeli content in the program and Rudy Cohen is the producer. "Jews will be both proud and better informed after seeing the series," he says, "and non-Jews will understand and sympathize with us."

Cohen is a Sephardic Jew and regrets the present day divisions between Ashkenazim and Sephardim. He thinks Civilization and the Jews will show that historically Jews were a united people and that once more they are becoming one people.

Civilization and the Jews opens in Tel Aviv's Diaspora Museum. Abba Eban delivers an introduction in front of a montage of Jewish faces. During the subsequent 11 hours, there follows a chronological account which is being filmed in 18 countries. The series will also feature Anglo-Jewish scholar Isaiah Berlin, and will include intellectuals and theologians of many faiths.

The penultimate episode, entitled "Challenge and Achievement," will concern Israel since independence. The exact content of the final episode has yet to be decided. It will discuss the future of the Jewish people, tackling three questions: the survival of Jewry in the two major Diaspora communities of the U.S. and the USSR, threatened in the one by assimilation and the other by a repressive regime; and the possibilities for peace in the Middle East.

But one conclusion in inevitable. The future fate of the Jews will almost certainly be inextricably linked to the fate of civilization.

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חג שמח

Employees pack carnations for export at the flower packing plant in the Lod airport.

Israeli research continuing on all flower-growing aspects

By JUDY CARR

The flower is a particularly appropriate symbol of Zionism. Flowers bloom in Israel where the wilderness once ruled unchallenged. Thousands upon thousands of Jewish farmers grow flowers for home and for export, to beautify the life of people all over the world.

Judy Carr, a veteran correspondent based in Tel Aviv, fills her article with interesting information about the flower in today's Israel, concluding with the idea that "Israeli flowers, it seems, will soon be blooming in the four corners of the world."

* * *

The flower-growing industry in Israel is only about a decade old, but one in every three moshav members now grows cut flowers for export. About 6,000 families make their living from these productive enterprises. The main flower crops are roses, gladioli and carnations — but others are rapidly being added to the "export menu," such as the statice, a blue flower that has become popular in Europe; the gerbera and the chrysanthemum.

About 650,000 flowers are shipped annually to their destinations in Europe, the United States and even Japan, which is a growing market for Israeli agricultural products. In America, synagogues have organized a scheme whereby Jews buy Israeli flowers for their festivals.

But this growing industry did not come into its own without a great deal of research. Much of this took place at the Hebrew University's department of ornamental horticulture in Rehovot. Here, seemingly abstruse scientific research is made on all aspects of flower growing — studies of petal cells, methods of separating cell walls from the membrane, and techniques formerly used on blood cells applied to roses, to study the effects of aging on flowers and to discover whether this is controlled by hormones.

At the university, flowers that formerly bloomed in spring and summer were induced to bloom in the winter, at the right time for selling them in Britain and Europe, when it is too cold for local flower-growing.

Research was done on shipping the flowers at the right humidity and temperature so that they would arrive fresh on the market in their country of destination. This involved new methods of freight, shipping, and new materials for packing, evolved by Israel's plastic factories.

Much of this research work is unique. Most of the previous research was done in Europe and America, and bore little relation to the problems of a semi-tropical climate and transporting flowers over long distances.

Israel also evolved new methods of building greenhouses for flower-growing and also for other crops. The "Q" company in Tel Aviv developed a polycarbonate material, Qualex, a form of translucent, unbreakable plastic sheeting that is now used for building greenhouses in Holland, Britain, and Israel, where it has proved popular in the Negev settlements.

Experiments have also been made at Ben Gurion University of the Negev in geothermal greenhouses, solar greenhouses, and the storage of the heat of the sun for heating at night.

But all these far-reaching developments do not mean that everything has gone smoothly in the flower industry. There is a conflict between Agrexco, the agricultural exporting company, and private flower exporters. Agrexco claims that the private exporters are undercutting prices on the European market and wishes to have a law passed in the Knesset limiting flower exports to one body, in the same way as all citrus exports are made with the Citrus Marketing Board.

Other problems are on the horizon — Spain, Greece and Portugal are soon to become members of the EEC and will be able to sell their flowers more cheaply than Israel, which has to pay high tariffs.

At a seminar in London, Reuven Eiland, general manager of Agrexco, spoke of the importance of the flower industry to farming families and explained all the effort, money and research which had gone into building up the infrastructure. He said that Israel's efforts had actually helped flower-growing in Europe.

Though well aware of the difficulties, Israeli flower growers are determined to overcome them. A grower from a Negev settlement said there are many outlets besides Europe, including Japan, the United States and Southeast Asia.

(World Zionist Press Service)

Jerusalem Post read by worldwide audience interested in Israeli news

By JANET MENDELSOHN

The Jerusalem Post is not only a newspaper in Israel; it is an institution, and one widely recognized and respected both in Israel and abroad.

The story of the pre-state Post is one of struggle against British mandatory policy — it was suspended by the authorities for one day in October, 1936. Today's Post sets out to be a national newspaper, yet one which meets the needs of an unusually varied readership, not only in Israel, but also abroad.

* * *

It is read by the minister of education of Botswana as well as the Evangelical Brothers of New Guinea. As a daily newspaper, it could be mistaken for an intimate, small-town, eight-page daily, yet it is, in fact, as politically influential as the global hot spot where it is located. In short, The Jerusalem Post, Israel's only English-language daily, fills a multitude of needs for people in Israel and around the globe.

Local readers comb its pages for national television listings and concert schedules as well as local and world news. An international array of politicians glance through its pages with their morning coffee in the hope of understanding Israeli politics, which have such a resounding effect on the rest of the world. And even Israel's former prime minister, Golda Meir, once complimented the paper by saying that "for many Jews and non-Jews abroad, the Jerusalem Post is the Bible for what's happening in Israel."

Today, nearly 50 years since it first came rolling off the press, the Jerusalem Post international edition is read by subscribers in 90 countires. On the local level, it is Israel's fourth largest daily newspaper, following three Hebrew papers. Its Friday edition has the largest sales of any Israeli daily, and in mid-week it carries the New York Times Week in Review section to give additional prestige and drawing-power.

The Post was founded in 1932 (called The Palestine Post in those days), as the voice of Palestinian Jewry struggling to effectively present the point of view of the Jewish population to the British administration, as well as to the outside world.

THE PALESTINE POST
STATE OF ISRAEL IS BORN
THE JERUSALEM POST
Hopeful Israelis ready to greet Egypt's leade
Begin to present definite peace plan

[Photo Shuki Kook]

The Jerusalem Post, pictured with historical issue of The Palestine Post, is Israel's only English language daily.

In the early days, circulation grew as British residents and soldiers thrived on an English-language newspaper published in Jerusalem.

Tensions grew before the founding of the state and, in February, 1948, a terrorist's bomb ripped into the central location of the Post, causing death and damage but never bringing the presses to a halt. Several months later, cries were heard from the presses of the Post, but this time they were of jubilation — "STATE OF ISRAEL IS BORN" the banner headline proclaimed on the Sunday, May 16, 1948 edition of the paper.

And when Jerusalem was declared the capital of Israel in 1949, the paper changed its name to The Jerusalem Post to show its solidarity with the capital. It remains the only national newspaper not based in Tel Aviv.

With the advent of statehood, the newspaper also underwent a series of board changes. No longer was there a need to crusade to present the voice of Palestinian Jewry. They were now the 'establishment,' and close to those controlling the reins of government of the Jewish State. Even though the Post is considered to be the voice of Israel, it has often exerted its independence and printed biting criticism of the powers that be.

Not all changes were so positive. With the departure of the British from Palestine in 1948, the circulation of the paper dropped two-thirds almost overnight. It has taken years of immigration of English speakers to Israel, the winning over of many Israeli readers and of those for whom English is a second or third language, as well as tourism and the popular international edition, to boost circulation to an all-time high in recent years.

In order to fit the tastes of its veried readership, the Post prints a blend of Israeli news, world news, opinion pieces by members of Knesset or a man on the street; a Bible commentary and a popular cartoon, "Dry Bones," which satirizes the Israeli scene, along with an ever-present recipe for eggplant salad or apple strudel and a locally written bridge column. From what could have been a "small-town newspaper," its editorial staff and management have built it up to the level of the international league.

Presently sold and distributed on newstands in Egypt, the Post has shown itself to be one of the first and most prominent firms to establish relations with Egypt on a daily basis. And the newspaper probably helps to inform Egyptian president Anwar Sadat of the latest Israeli news — just as it informs eager readers the world over.

(World Zionist Press Service)

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After 30 years development town gets face lift

A bright future isn't too far away for Beth Shemesh

By MYRA NOVECK

Faced with the problems incumbent on a small town which is forced to absorb a massive number of immigrants, Beth Shemesh is typical of many development towns. With a current population of 15,000, the town, located in the Judean hills, is renowned for its social problems. But an alert local council, an energetic mayor, and the influx of new residents suggests that this will be at least partially turned around within the next five years.

* * *

After 30 years, the development town of Beth Shemesh is getting a facelift — and becoming a city in the process. Like other development towns, Beth Shemesh, in the Judean hills, was originally constructed to help secure the country's borders and to absorb the hundreds of thousands of immigrants who came to Israel in the early years of the state. But, with such vast numbers of immigrants and little resources at the time, problems were created that remain nearly a generation later. A lack of services and opportunities in these towns made them problem areas of poverty and unemployment, with more people leaving than coming.

To mark its 30th birthday, one of the town's original neighborhoods is being renovated, and a new neighborhood of private homes and luxury apartments is also in the works. With the new influx of population that this neighborhood — called Givat Sharett — will attract, and the new shopping centre and park that the local council is planning, Beth Shemesh will have a completely new image by 1985.

Givat Sharett is a key to Beth Shemesh's new growth. Although there are currently only 15,000 people in the town, local council head Yehuda Ben Ze'ev expects the population to grow to 22-25,000 in the next five years. Ben Ze'ev, himself a new arrival from Tel Aviv, plans for more than 1,000 new families to move to Givat Sharett. About 40% of the new arrivals will be native Israelis coming mainly from Tel Aviv or Jerusalem. The remaining 60% consist of groups of new olim mainly from English-speaking countries.

"Today, Beth Shemesh is the most desired place in Israel for several reasons," says Ben Ze'ev. With a milder winter than Jerusalem, and a dry and only slightly warmer summer, the climate is a big drawing card. A second advantage is its location, 25 minutes by car from Jerusalem and 35 minutes from Tel Aviv — as well as also being within reasonable commuting distance from Beersheva.

These distances are important since most of the new residents will be college educated, and Beth Shemesh is concentrated in heavy industry. Ben Ze'ev estimates that only 20% will find work within the town itself.

The present and future Beth Shemesh has a great deal to offer. While housing costs in large cities have skyrocketed, prices in Beth Shemesh remain more reasonable, and, because of its special status as a development town, mortgage money is available on very easy terms. Beth Shemesh also enjoys many social and cultural activities. Plays and lectures come to the town, and a new theatre is being planned. Beth Shemesh's conservatory and orchestra serve not only the town, but the surrounding agricultural settlements as well. Clubs of many kinds for both children and adults keep residents involved in interesting projects.

Says Esther Shulim, a teacher and a member of one of the founding families of Beth Shemesh: "Our children don't lack anything. We have everything here. There are enough children to open any club you could want. In Jerusalem, you could spend IL3,500 a year on a child's piano lessons; at our conservatory, it's only IL 500. The youth here are wonderful. There's no violence in the school, no drugs and very little crime. All the minuses of the city have not reached us."

It's a far cry from the Beth Shemesh of the 1950s. During this time of "tzena" (national austerity), the country lacked resources and all food had to be rationed; places like Beth Shemesh didn't have permanent housing. "In 1950, there were just tin shacks here" Shulim recalls. "Our shack wouldn't fit in my kitchen today. It was frightening. There was no electricity, no transportation, and no moshavim around like today.

"A man from the Jewish Agency brought a basket of groceries for each family. Police brought us water from a well not far away. We arrived in winter. Once the roof flew off and all the rain came in. We lived like that for three years, with most of our belongings sitting outside because there wasn't room inside."

Nisan Moshe came to Beth Shemesh from Iran in 1951. "We lived in a tin shack for the first six years. When we got an apartment, it was only one and a half rooms for 12 people. I went into the army when I was 16½ because there was no work in Beth Shemesh." At that time, the building industry and a cement factory had to support the whole population. Work had to be distributed among all the breadwinners. The father of a small family worked two weeks out of one month, and the father of a large family, three weeks out of the month.

"The school then was just one room for all the children," Shulim remembers. "In the beginning, we just learned Hebrew. Our school didn't go past eighth grade, and, at that time, high school wasn't free. My mother started a garden to make money so I could go to school in Jerusalem. I was the only one from my class to go to high school.

"In the first years, Beth Shemesh was 50% Ashkenazi and 50% Sephardi — the majority coming from Iraq and Iran. We were established people, with some culture. We were all like one family. It was in 1953-54 that the problems started with the sudden aliya of Morrocan Jews from the Atlas mountains," Shulim continued. "We weren't prepared to receive them. They had a mentality quite different from ours. They used to upset our way of life. And, of course, it was not under the best conditions. It was the time of tzena. There was no work for them and no food," she said. "They were used to better in Morroco."

During this period, there was a large turnover in the town's population. Many of those who stayed in the town were welfare cases. According to Shulim, 80% of Beth Shemesh was on welfare in the 50s. Today only 10 to 15% of the population receives welfare assistance. This pattern of negative demography continued until 1978. "Anyone who felt he was a class above the rest of the people left," Ben Ze'ev said.

As the nation grew in the 1960s, the situation in Beth Shemesh improved. The first high school was opened in 1962, and, after the Six Day War, the town enjoyed the benefits of the national economic upsurge. Today, both Shulim and Moshe have their own homes in Givat Sharett and are anxious to see more people move there. "We want people to come live here — people who can help to improve the quality of life."

Unfortunately for Shulim, logistical and bureaucratic entanglements are slowing down the process. Rivka Shoshani, a new arrival in Givat Sharett from Jerusalem and secretary of the local council, points to the problems of the Sareni group, a private group of olim and Israelis.

"They are good people and they want to build, but there's no infrastructure on their land. The lands administration, which is responsible for the infrastructure, has no money to help them, so now they're waiting, living in rented apartments in Ranaana and Kfar Saba." As Ariel Shulim, Esther's husband puts it: "It's like Don Quixote and the windmill." Or, as South African oleh Les Kagan, chairman of the Sereni group said, "We came up against that beautiful thing called Israeli bureaucracy. When the lands administration said it had no money, we said we'd do it ourselves, but that's against their regulations. We've persisted and finally the lands administration and the housing ministry agreed to allow us to do it, only now we need an OK from the treasury. If it wasn't for Yehuda Ben Ze'ev, it would have fallen through a long time ago. He's the best mayor a town could have," Kagan said.

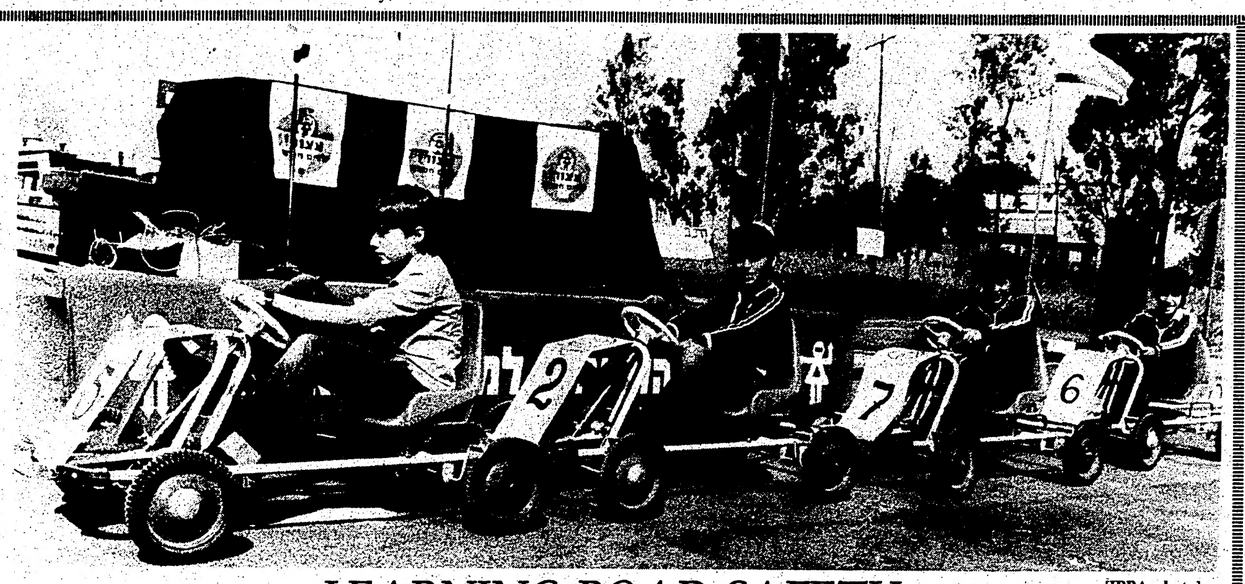
"He put us in contact with the people at the treasury, and now we're waiting for an answer. But the longer this goes on, the worse it's going to get. Initially, we had many more families. Now we're down to 120. Some have left Israel, a lot got tired of waiting, some didn't want to live in Beth Shemesh (originally there was no specific destination)."

Not only is time working against the plan, but Israeli inflation as well. When the group began 18 months ago, the total cost of the land and house, according to Kagan, was $30,000. Today, the price has doubled. "What we're seeing now is that the average person finds it hard to make the initial deposit. The whole selling point of Givat Sharrett is to give olim and Israelis housing at a decent price."

Perhaps the biggest challenge for Beth Shemesh is the reshaping of the attitudes of the residents. "Before my term," says Ben Ze'ev, only 5% of the families owned their apartments. Today it's 20%, and by 1985 I'd like to see it at 50%."

No one denies that problems exist in Beth Shemesh. However, all agree that the town came a long way from tin shacks and the one-room school of the 1950s. There is good reason to hope that the 1980s will be the decade when Beth Shemesh finally turns the corner.

(World Zionist Press Service)



LEARNING ROAD SAFETY [IPPA photo]

No, it isn't the Israeli grand prix racing team — rather it's a number of school children from Hadera getting some lessons on road safety.

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חג שמח

Soldier, statesman, visionary...martyr

1981 marks centennial of Joseph Trumpeldor

By JAMES LEWIN

This is the centennial year of Joseph Trumpledor, who was born a hundred years ago in Czarist Russia and died in the defence of the Upper Galilee settlement of Tel Hai in 1920.

Since Trumpledor was one of the most authentic Zionist heroes, a truly exemplary figure in life and death alike, his centennial year is worthy of special note. For Trumpledor genuinely symbolizes the vision and sacrifices of generations at a time when Zionsim was a struggling movement of a people whose independence was still the stuff of dreams rather than of reality.

* * *

Because he was a Jew in Czarist Russia, Joseph Trumpledor was refused admission to any institution of secondary or higher education in the country. So he studied dentistry.

In 1902, he was drafted at the age of 22 into the army of the Czar. He volunteered for the 27th Eastern Siberian regiment and was sent to Port Arthur. In savage battles of the Russo-Japanese war, he displayed outstanding courage and exceptional bravery.

Despite losing his left arm, he requested to be returned to combat, writing to the military commander, "I have only one remaining hand, but it is my right hand, and therefore since I wish to share the life of my brothers-in-arms as before, I request your excellency to take steps to ensure that I should receive a sword and a pistol."

As a non-commissioned officer he was taken prisoner-of-war by the Japanese; on returning to Russia after the conflict, he received all four degrees of the Cross of St. George and became the first Jewish commissioned officer in the Czarist army.

Yet he firmly rejected the Russian military career which was offered to him and became preoccupied with social and political problems. He dedicated himself to the establishment of a Jewish community in Palestine. Influenced by the idea of collective communes as described by Tolstoy, he decided to commit himself to help develop Jewish agricultural communities, guarded by Jewish self-defence forces.

"Together with other Jews," he wrote, "I have drunk the cup of suffering and insult from childhood. . . . Within me there is a national and personal grandeur and a lofty, injured pride." Born Nov. 21, 1880 in Pyatigorsk, he was already founder and chairman of a local Zionist circle at the same time the First Zionist Congress took place in Basle, Switzerland in 1897.

After his military service, he studied law and prepared as an individual to come to Eretz Yisrael for the first time in 1912 with a group of comrades. He worked as an agricultural laborer in the first kibbutz, Deganya, and attended the 11th Zionist Congress in Vienna in 1913.

When World War I broke out, he was deported by the Turks for refusing to accept Turkish citizenship. In Egypt, he joined with Jabotinsky in beginning a campaign to persuade the British to form a Jewish Legion.

Joseph Trumpledor

Trumpledor accepted the British idea of forming a Zion mule corps as the first step to organized Jewish military force. Later, Jabotinsky would admit that he had been mistaken and Trumpledor correct in accepting the British proposition. From May to December, 1915, Trumpledor set a personal example of bravery as second-in-command of the mule corps with the rank of captain in the Gallipoli campaign against the Turks.

When the Jewish Legion was formed, Trumpledor, as an ex-Russian officer, was excluded.

As soon as the Russian revolution began, he went to Russia in an effort to recruit 100,000 Jews ready to fight their way to Palestine via the Caucasus. Together with the writer S. Ansky, he founded the Zionist Socialist Party. Trumpledor fought in defence of Petrograd against the Czarist soldiers. However, when the Bolsheviks took over, they suppressed his effort for Jewish self-defence.

He was among the founders of the Hechalutz (Pioneer) movement in Russia. He envisaged this as an army of anonymous servants of Zion, having neither private interests nor inclinations . . . devoted to the supreme challenge of building up Jewish Palestine, willing to do any work. (Walter Lacquer, in his History of Zionism, notes in reporting this that Ben-Gurion had similar ideas at the time).

As Jabotinsky described him, Trumpledor had been "for many years a vegetarian, a Socialist and a pacifist, but not one of those pacifists who sit tight letting others fight and die."

Returning to now-British Palestine, in search of assistance in bringing Jews into the country, he got involved by a chain of coincidences in the Battle of Tel Hai, where he met his death.

During the year 1919 there had been continuous frontier disputes involving a triangle of forces, the French, the British and the Arabs. Trumpledor, who had become military leader of the Upper Galilee, wrote a letter appealing for volunteers to help support the small Jewish communities in the area. Only a few individuals responded to his appeal, while the leaders of the Jewish community debated the issue.

On the March 1, 1920, Trumpledor was at breakfast in Kfar Giladi when shots were heard from Tel Hai. Trumpledor led a group of nine men to the besieged settlement. After negotiations, he allowed a small group of Arabs to enter the settlement to look for French soldiers.

However, when the Arabs began disarming the defenders of Tel Hai, Trumpledor immediately ordered "Fire!" In the wild volley that ensued, Trumpledor rushed to the gate to prevent more Arabs from entering and was shot in the stomach. Dying, he is said to have uttered the words: "Never mind, it's good to die for our country."

He has become a symbol to pioneer youth all over the Diaspora, inspiring both pioneering Socialist and right-wing youth groups. In 1920, the G'dud Ha'Avodah (Labor battalion) was established in his name. It played an important part in the history of the Labor movement and in the beginnings of the kibbutz movement. In 1923, Jabotinsky founded Brit Trumpledor, or Betar, in his honor.

Since his death, Trumpledor has become a legend learned by all Israeli schoolchildren. He set a moral example which has lived to this day. His life affirms the truth of his own words:

"I do not regard myself as a soldier, and I am prepared to take arms in hand only when I can see no other way before me."

This was the greatness of Trumpledor as a symbol of bravery, morality and personal example. He was a hero without mock heroics, a military man without militarism and a leader who always went with his men. Like all the great figures of Zionism, he was at once a dreamer and a man of action — one whose convictions and actions were indivisible. Though he fell before his time, his heritage has become an integral and inspiring part of Zionsit history.

(World Zionist Press Service)

Iosif Mendelevich returns to Zion, urges Russians to avoid new diasporas

By SANDRA COHEN

JERUSALEM —

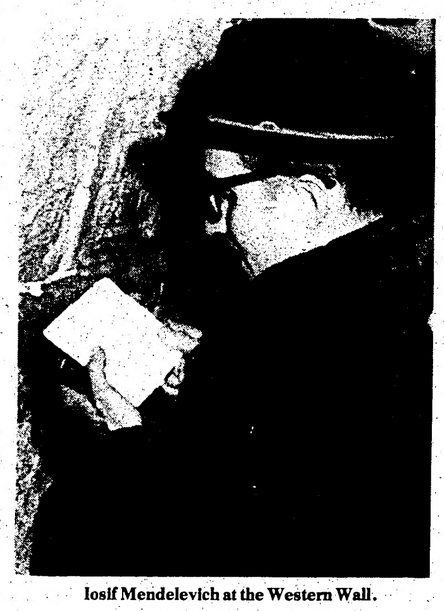
It was a tumultuous homecoming. There was dancing, singing. There were chassidic chants. There were banners and flowers. And tears. And engulfed in this singular scene of ecstasy, I felt the rush of breathless exhileration.

The doors opened, and he stepped out: He was gaunt. He looked bewildered. Then he smiled, and when he did, my eyes filled and clouded over. Iosif Mendelevich was home.

It has been an agonizing, torturous struggle since 1970 and imprisonment for his part in planning the Leningrad hijacking. But Mendelevich, Prisoner of Zion, persevered. With deep faith and inner conviction he determined to survive. And at last he is free — to savor the fulfilment of his dream — to embrace the land of Israel.

By now, through television, radio and newspapers, millions of homes have been tuned in to his plight and new freedom. And so we look further, to the intrigue of the man himself. What were his thoughts and feelings while languishing in prison for 11 years? What are his hopes and aspirations today, a free man in his homeland?

The following are excerpts from letters (written while in prison in Russia) and comments made since his triumphant arrival in Israel. And one can only esteem this man of courage, of principle, of strength. There is a touch of the poet in the resonance of his words, a touch of the philosopher in this man, who was called by a fellow Prisoner of Zion "the Jewish soul of the group" and "the stuff that heroes are made of."



Iosif Mendelevich at the Western Wall.

On Israel:

"Israel must not lose sight of the fact that there is no one in the world on whom we Jews can rely and on whose help we can count. We must stand firm to maintain our morale and self-respect."

On his aspirations:

"I now hope to take part in the task of building this holy State of Israel with you all."

On the Israeli people:

"Blessed are those who are here and who daily help build our country to be a home and a haven for the people of Israel."

On God and man:

"The nature of a Jew is to look at the world as a huge school that man learns in, gathers experience from, and becomes more perfected. Without a doubt, such is the role of the world that G-d created, for He is merciful and compassionate, and guides us along the straight and proper path. Withall, one must not ignore the fact that the world is not subject to human will, as it is concealed, and revealed only partially to man."

On his homecoming:

"By coming back home I am fulfilling the prophecies of old, and I now hope to take part in the labor of building this land."

On faith and on survival:

"It is not faith alone. Faith is a gift from heaven, but it is the test of faith under critical situations which counts."

To those who had written but received no reply because he was denied their mail:

"I am sorry for having made people toil in vain. But all the goodness of their deeds accumulates somewhere and such a vast store of good deeds is bound to help someone, somewhere, some day."

On his homecoming:

"By reaching Israel I have reached the state of total satisfaction. All my dreams have come true."

To a group of Soviet Jews in Vienna whose destination was not Israel:

"We spent many long and harsh years of captivity so that Jews would be free to go to Israel. And it is disappointing to see you re-enact the great Jewish tragedy of seeking your fortunes in the lands of foreigners."

To the Diaspora:

"All Jews should come here to our sweet and holy country, and try to do all in their power to fight for the right of Jews to emigrate from the Soviet Union."

On those he left behind: Yuri Federov and Alexei Murzhenko (the non-Jewish partners in the 1970 Leningrad plane hijacking, still in prison), Ida Nudel, Vladimir Slepak, Yosef Begun, Victor Brailovsky and Anatoly Scharansky:

"We mustn't forget them."

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